THE MARROW OF SACRED DIVINITY,

DRAWNE OUT OF THE holy Scriptures, and the Interpreters thereof, and brought into Method.

BY

WILLIAM AMES, sometime Doctor and Professor of Divinity in the famous University at *Franeken in Friesland.*

Translated out of the Latine, for the benefit of such who are not acquainted with strange Tongues.

Whereunto are annexed certaine Tables representing the substance and heads of all in a short view; directing to the Chapters where they are handled. As also a table opening the hard words therein contained.

A Worke usefull for this Season.

1. COR. 14. 26.

When yee come together, every one hath a Psalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation. Let all things be done unto edifying.

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A Briefe Premonition, or forewarning of the Author, touching the reason of his purpose.

ALthough I doe not assume this to my selfe, to comprehend in my minde all the thoughts of evill speakers, yet I foresee divers exceptions which this my endeavour (proceeding certainly from a very good intent) *Pro seculi genio* according to the disposition of the world, will fall into; the chiefe of which I purpose briefly to meete withall.

Some, and those indeed not unlearned, dislike this whole manner of writing, that the sum of Divinity

ſhould be brought into a ſhort compend. They deſire great Volumes, wherein they may looſely either dwell, or wander. Whom I deſire to conſider, that all have not ſo great leaſure, or ſo vaſt a wit, as to hunt the Partrich in the Mountaines, and Woods: but that the condition of many doth rather require, that the neſt it ſelfe, or the ſeat of the matter which they purſue, bee ſhewed without any more adoe.

Some doe not diſlike this way, if the chiefe heads be handled in a Rhetoricall way, but they thinke that every particle is not ſo punctually to be inſiſted on. But indeed, when the ſpeech is carried on like a ſwift ſtream, although it catch many things of all ſorts, yet you can hold faſt but a little, you can catch but a little, you cannot find where

you

you may constantly rest: but when certaine rules are delivered, the Reader hath alwayes, as it were at every pace, the place marked where he may set this foot.

Some also there will be, who will condemne the care of Method, and Logicall form as curious and troublesome. But to them a sounder judgement is to be wished, because they remove the art of understanding, judgement, and memory from those things, which doe almost only deserve to bee understood, known, and committed to memory.

On the otherside there will not be wanting some who will require more exactnesse of the art of Logick, whom I could not fully satisfy if I would, through my own imperfection, neither indeed would I so much as I could, because of the

weakneſſe of others. I imagine there will not be few who will thinke that to ſet forth ſuch inſtitutions as theſe, after ſo many labours of learned men in the ſame kind, is ſuperfluous, and but to doe that which hath been done before. Of whoſe opinion I ſhould readily be, if any thing of this kind were extant, which did pleaſe all in every reſpect.

Which notwithſtanding, I would not have ſo taken, as if it ever came into my mind to hope any ſuch thing of this writing; but becauſe I am not out of hope, that it may come to paſſe that two, or three or ſo, may fall upon this of ours, who may here find ſomething more fit to inſtruct, and ſtir them up to piety, then they have obſerved in the more learned writings of others; which conjecture if it doe not faile me, I

ſhall

ſhall think I have done a work worth the labor.

I cannot but expect to be blamed of obſcurity of thoſe that are not ſo skilfull, whom I deſire that they 'would learne of *Cyrus*, *Radiorum* τὰς 'διαφάσεις *latis luminibus non tam eſſe ſuaves*, 'that is, The diffuſed brightneſſe of 'the beames of the Sun is not ſo 'pleaſant in large windowes; certainly a contracted light, although it may ſeem ſmall, yet it doth more enlighten (if a man come neere and obſerve) then that which is, as it were diſperſed, by too much enlargement.

The drineſſe of the ſtyle, and harſhneſſe of ſome words will be much blamed by the ſame perſons. But I doe profer to exerciſe my ſelfe in that hereſie, that when it is my purpoſe to Teach, I thinke I ſhould

not say that in two words which may be said in one; and that that key is to be chosen which doth open best, although it be of wood, if there be not a golden key of the same efficacy.

Lastly, if there be any who desire to have some practicall things, especially here following, more largly explained, we shall indeavour to satisfie them hereafter (if God give leave) in a particular Treatise, which at this time we have an affection to, touching questions which are usually called cases of conscience.

If there be any who doe yet find fault with, or desire other things, I would intreat them, that they would vouchsafe candidly to impart to me their thoughts, which may afford desired matter for a just apology, or due amendment.

To the Reader.

These words explained are not intended for the learned, but for the unlearned, whereby they may come to the understanding of this booke and others of the same nature, and the rather becausse many sentences may depend on the opening of a word.

Synecdoche, *A figure containing a part for the whole* p.3.
Genuine distribution *natural or proper division.* p.4.
Metonymy *a figure by which the cause is put for the effect, or the subject for the Adjunct or contrarywise, the effect for the cause.* p.5.
Inaccessibile *that cannot be gone unto.* p.10.
Essence *the beginning.* p.11.
Consectaries, *or conclusions.* p.12.
Subsistence *the manner of being.* ibidem.
Abstract *the substantive as, whitenesse.* ibidem.
Concrete *the Adjective as white.* ibidem.
Imparitie *Inequality.* ibidem.
Equivocally *Doubtfull.* p.13.
Analogically *by way of Resemblance.* Ibidem.

Numericall, Individuall } *As one and the same thing not only in nature, but in number.* p.14.
Dimension *the meansure of a thing.* ibidem.
Immensity *greatnesse.* p.15.
Relatives *Respective.* p.17.
Individuating *Restraining or Limiting.* ibidem.
Procession *Issuing.* p.19.
Efficiency of God *his whorking power.* p.21.
Syllogisme *an argument.* p.23.
Identity *Sameneſſe of a thing.* p.25.
Termination *the relation of a worke to a particular person.* p.26.
Analysis *resolution.* p.28.
Idea *a forme or image of a thing in a mans mind.* ibidem.
Quiddity *the being of a thing.* p.29.
Existence *the actuall being of a thing.* ibidem.
Contingent *accidentall.* ibidem.
Simple intelligence *Gods absolute Knowledge.* ibidem.
Science *is Knowledge.* p.30.
Sapience *is Wisdome.* ibidem.
Concomitant *Accompanying.* p.31.
Antecedent *going before.* ibidem.
Connexion *joyning before.* ibidem.
Exist *to have an actuall being.* p.32.
Passive attingency, *that is the Efficacy of the will of God, upon one thing causing another thing.* ibidem.
Contingency *by chance.* p.34.
Metonymically *by a figure, the cause for the effect, or the subjects for the quality, or contrary wise.* p.35.
Formacy transien *really passing.* p.36.
Virtually *that is in power.* ibidem.
Præexist *to be before.* ibidem.
Entitie *the being of a thing.* p.38.
Aggregation *heaping up or joyning together.* ibidem.
Incompleat *Imperfect.* p.40.

Intrin-

Intrinsecally *inwardly*. p.48.
Indissoluble *that must not be dissolved*. ibidem.
Previous *going before*. p.50.
Suntereſis *that part of the understanding in which we keepe ſeverall Notions*. p.54.
Animall *living*. ibidem.
Sanction *the establishment of the Law*. ibidem.
Adjuvant *helping*. p.57.
Sophisticall *by a false argument*. p.58.
Prediction *fortelling*. p.59.
Homogeneall *of the same name and nature*. p.67.
Detractation *with-drawing from the Law*. p.70.
Theoreticall *contemplative*. p.72.
Inauguration *installing*. p.97.
Ubiquitari *that is everywhere*. p.108.
Promiscuously *confused*. p.114.
Physicall motion *an actuall change*. p.130.
Adequate *of the same extent*. p.132.
Extrinsecall *outward*. p.136.
Manumission *freedome*. p.139.
Transmutation *change*. p.146.
Collectively *together*. p.153.
Integrally *wholly*. p.154.
Genus *a logicall terme intimating a nature common to ſeverall kinds*. d.155.
Species *is alogicall terme ſignifying a nature agreeable onely to ſeverall particulars*. ibidem.
Theologicall Axiome, *a rule in Diuinitie*. p.177.
Proems *beginnings*. p.181.
Exordium *Preface*. ibidem.
Predication, Predicated } *denomination or naming*. p.189.
Reciprocall *interchangeable*. p.188.
Suspension or *abstension withholding*. p.191.
Secluding *or shut out*. ibidem.

Proselytes *followers*. p.127.
Intensively *the inward vertue of a thing, extensively are outwardacts of a thing*. p.200.
Aberration *erring*. p.201.
Classes *the lesser meeting*. p.202.
Synods *the greater meeting*. ibidem.
Oecumenicall *universall*. ibidem.
Consubstantiation *the being of two substances together*. p.208
Tropee *a translation of the signification of words*. p.209.
Delegated *appointed*. p.214.
Lesbian *crooked*. p.225.
Ethicks *manners*. p.226.
Mediocrity *the meane*. p.234.
Specificall *the same in kind*. ibidem.
Ens incomplexum *a simple being*. p.253.
Specificative *that makes diuers kinds*. ibidem.
Appretiatively *valuablely*. p.268.
Compellation *naming or calling*. p.275.
Sympathies *the agreements of nature*. } p.277.
Antipathies *the disagreements of nature*. }
Appropriatiation *applying to one*. p.282.
Mentall *in the understanding*. ibidem.
Vocall *in word*. ibidem.
Deprecation *to pray against*. p.285.
Anthemes *songes*. p.284.
Impetration *obtaining*. p.287.
Celebration *praising*. p.289.
Metaphoricall *the property of one thing is translated to another*. p.291.
Promissory *promising*. p.293.
Assertory *affirming*. ibidem.
Candidly *ingenuously*. p.294.
Spontaneous *willingly*. p.295.
Exorcismes *conjuration*. p.296.
Indefinite *unlimited*. ibidem.

Fortu-

Fortuinous *casuall.*	p.297.
Coniecture *guesse.*	ibidem.
Pertinacious *obstinate.*	p.302.
Monomachies *Duells.*	p.306.
Accurate *perfect.*	p.309.
Redundancy *abounding.*	ibidem.
Detraction *slander.*	p.311.
Ioraes *tittles.*	ibidem.
Subjective *in this place terminated.*	p.314.
Objectively *referred by*	ibidem.
Idolothites *things offered to indolls.*	p.315.
Situation *seating.*	p.319.
Prolepsis or Anticipation } *The declaring of a thing before that shall bee done afterward.*	p.323.
Polygamy *many mariages.*	p.325.
Adumbration *shadowing.*	p.329.
Iudiciall *the Lawes for the Common-Wealth.*	p.330.
Allegorically *figuratively.*	p.337.
Concession *granting.*	ibidem.
Mechanicall *Handswork.*	ibidem.
Disparity *inequality.*	p.345.
Emendative *correcting.*	p.152.
Commutative *changing.*	ibidem.
Criminall. *faulty.*	ibidem.
Parsimony *sparing.*	p.378.
Pedagogy *Child-hood.*	p.330.
Accommodation *fitting.*	p.331.

FINIS.

Capit.

Of the Contents or ſumme of the First Booke.

CHAP. 1.

OF the definition or nature of divinity. p.1.

CHAP. 2.

Of the diſtribution or parts of divinity. p.4.

CHAP. 3.

Of faith. p.5.

CHAP. 4.

Of God and his eſſence. p.10.

CHAP. 5.

Of the ſubſiſtance of God. p.16.

CHAP. 6.

Of the efficiency of God. p.21.

CHAP. 7.

Of the decree, and counſel of God. p.26.

CHAP. 8.

Of Creation. p.35.

CHAP. 9.

Of providence. p.45.

CHAP. 10.

Of ſpeciall gubernation about intelligent Creatures. p.50.

CHAP. 11.

Of Mans Apoſtacy or fall. p.55.

CHAP. 12.

Of the conſequents of ſinne. p.60.

CHAP. 13.
Of Originall sinne. p.66.
CHAP. 14.
Of actuall sinne. p.68.
CHAP. 15.
Of Corporall death. p.73.
CHAP. 16.
Of the consummation of death. p.75.
CHAP. 17.
Of the propogation of sinne. p.77.
CHAP. 18.
Of the Person of Christ the Mediator. p.79.
CHAP. 19.
Of the Office of Christ. p.82.
CHAP. 20.
Of satisfaction. p.87.
CHAP. 21.
Of the life of Christ being humbled. p.91.
CHAP. 22.
Of the Death of Christ. p.99.
CHAP. 23.
Of the exaltation of Christ. p.104.
CHAP. 24.
Of the application of Christ. p.111.
CHAP. 25.
Of Predestination. p.116.
CHAP. 26.
Of Calling. p.123.
CHAP. 27.
Of Iustification. p.129.

CHAP. 28.
Of aodption. p.135.
CHAP. 29.
Of Sanctification. p.140.
CHAP. 30.
Of Glorification. p.146
CHAP. 31.
Of the Church mystically considered. p.151.
CHAP. 32.
Of the Church instituted. p.157.
CHAP. 33.
Of the extraordinarie ministers of the Church. p.161.
CHAP. 34.
Of the holy Scripture. p.167.
CHAP. 35.
Of ordinary Ministers, and their office in preaching. p.173.
CHAP. 36.
Of the Sacraments. p.183.
CHAP. 37.
Of Ecclesiasticall discipline. p.188.
CHAP. 38.
Of the administration of the Covenant of grace before the Comming of Christ. p.193.
CHAP. 39.
Of the administration of the covenant from Christ exhibited to the end of the world. p.198.
CHAP. 40.
Of Baptisme and the supper of the Lord. p.205.
CHAP. 41.
Of the end of the world. p.210.

L. Cap.

Of the Contents or ſumme of the Second Booke.

CHAP. 1.

Of obſervance in generall. p.215.

CHAP. 2.

Of Vertue. p.223.

CHAP. 3.

Of good workes. p.236.

CHAP. 4.

Of Religion. p.243.

CHAP. 5.

Of faith. p.249.

CHAP. 6.

Of Hope. p.257.

CHAP. 7.

Of Charity. p.264.

CHAP. 8.

Of hearing of the word p.271.

CHAP. 9.

Of Prayer. p.277.

CHAP. 10.

Of an Oath. p.290.

CHAP. 11.

Of a Lot. p.296.

CHAP. 12.

Of tempinhg of God. p.303.

CHAP. 13.

Of inſtituted Worſhip. p.307.

CHAP. 14.

Of the manner of Divine worship. p.315.

CHAP. 15.

Of the time of worship. p.322.

CHAP. 16.

Of Iustice and Caharitie toward our Neighbour. p.341.

CHAP. 17.

Of the Honour of our Neighbour. p.353.

CHAP. 18.

Of Humanity toward our Neighbour. p.363.

CHAP. 19.

Of Castitie. p.368.

CHAP. 20.

Of Commutative Iustice. p.374.

CHAP. 21.

Of telling truth. Verracitie. p.380

CHAP. 22.

Of Contentation. p.384.

FINIS.

THE FIRST BOOK OF DIVINITY.

The first Chapter.

Of the Definition, or Nature of Divinity.

DIvinity is the doctrine of living to God, *Iohn 6. 68.* The words of eternall life, *Acts 5. 20.* The words of this life, *Rom. 6. 11. Reckon your selves* to be alive unto God.

2. It is called a doctrine, not as if the name of Intelligence, Science, Sapience, Art, or Prudence were not hereto belonging; for all these are in every accurate Discipline, and especially in Divinity:

but becauſe this diſcipline is not *from Nature and humane invention*, (as others are) but from divine revelation and inſtitution. *Iſay* 51.4. Doctrine ſhall proceed from me, *Matth.* 21.25. From Heaven: why did you not then believe him? *Iohn* 9.29. we know that God ſpake to *Moſes*, *Gal.* 1.11.12. The Goſpell is not according to man: for neither did I receive it from man, neither was I taught it, but by Revelation, *Iohn* 6.45.

3. The principles of other Arts being inbred in us may be *poliſhed and brought to perfection*, by ſenſe, obſervation, experience, and induction: but the ſolid principles of Divinity *how ever they may be brought to perfection by ſtudy and induſtry, yet they are not in us from Nature. Matth.* 16.17. fleſh and blood hath not revealed this unto thee.

4. But ſeeing every Art conſiſts of rules, whereby ſome Act of the Creature is directed, and ſeeing life is the moſt noble of all acts, it (that is Divinity) cannot properly be converſant about any other thing then about life.

5. And ſeeing, that, that life of the Creature is moſt perfect, which comes neereſt to the living, and life-giving God, therefore the nature of Divinity-life is to live to God.

6. Men live to God when they live, according to the will of God, to the glory of God, God inwardly *working in them*, 1. *Pet.* 4.2.6. that he might live after the will of God; according to God. *Gal.* 2.19.20. That I may live to God: Chriſt lives in me. 2. *Cor.* 4.10. that that life of Jeſus might be manifeſt in our bodies. *Phil.* 1.20. Chriſt ſhall be magnified in my body, whether by life or death.

7. This life, as touching its eſſence remaines one and the ſame, *from its beginning unto eternity. Iohn* 3.36. & 5.24. He that believeth in the Sonne hath eternall life, 1. *Iohn* 3.15. Life eternall remaining in him.

8. But although in this life there is contained as well to live

to live happily as to live wel, yet εὖ ζῆν, to live well, is more excellent then εὐδαιμονεῖν, to live happily; and that which ought cheifly and finally to be respected is not blessednesse, which respects our profit, but goodnesse, which is referred to Gods glory. Therefore Divinity is better defined by that good life whereby we live to God, then by a blessed life whereby we live to our selves; as it is called of the Apostle by a *Synecdoche*. The doctrine according to God lives, 1. *Tim.* 6. 3.

9. Moreover seeing this life is a spirituall act of the whole man, whereby he is caried on to enjoy God, and to doe according to his will, and it is manifest that those things are proper to the will, it followes that the prime and proper subject of Divinity is the will. *Pro.* 4. 23. From the heart commeth actions of life. And 23. 26. *Give me thy heart.*

10. But seeing this life and will is truly and properly our most perfect practise, It is of it selfe manifest, that Divinity is practicall, and not a speculative discipline, not onely in that common respect, whereby other disciplines have their ἐυπραξία, well doing for their end, but it is practicall in a peculiar and speciall manner and above all other.

11. Neither indeed is there any thing in Divinity which is not referred to the last end, or to the meanes pertaining to that end: all of which kind doe directly tend to Practise.

12. This practise of life is so perfectly contained in Divinity, that there is no precept universally true pertaining to living well, contained in the disciplines of houshold government, morality, politicall government or making Lawes, which doth not properly pertaine to Divinity.

13. Divinity therefore is of all Arts, the supreame, most noble, and the master-peece, proceeding in a speciall manner from God, treating of God, *and divine mat-*

ters, and tending and leading man to God, in which respect it may be not unfitly called Θιωζια, or Θιωργια, as well as Θιολογια, that is a living to God, or a working to God, as well as a speaking of God.

CHAPTER II.

Of the Distribution or parts of Divinity.

1. THere are two parts of Divinity, Faith and observance. 2. *Tim.* 1. 13. Hold the expresse forme of wholesome words, which thou hast heard of mee with faith and love. 1. *Tim.* 1. 19. Having faith and a good conscience. *Psal.* 37. 3. Trust in the Lord and doe good. Of those parts did the Divinity of *Paul* consist, *Acts* 24. 14, 15, 16. I believe all things that are written, and have hope in God: I exercise myselfe to have a conscience void of offence: the same were the parts of *Abrahams* divinity, *Gen.* 15. 6. & 17. 1. *Abraham* believed *Iehova*: walke before me continually and be perfect. The same doth Christ require of his Disciples, when besides faith he requires that they observe all things that he hath commanded, *Mat.* 28. 20. The same doth *Paul* handle, in the Epist. to the *Rom.* wherein tis manifest that the summe of Divinity is contained. Finally, he would that the same should be taught in the Churches, *Tit.* 3. 8. these things I will that thou affirme, that they that have believed God, might be carefull to goe before in well doing.

2. A property of this distribution (which is required in a genuine distribution of every art) is, that it flouwes from the nature of the object. For seeing the beginning and first act of spirituall life, (which is the proper object of Divinity) is faith, and the second act or operation flowing

flowing from that principle is obſervance, it neceſſarily followes that thoſe two are the genuine parts of Divinity, neither is there any other to be ſought for.

3. In the old Teſtament (fitly for that legall and ſervile eſtate) Divinity ſeemes ſometime to be divided into the feare of God and obſerving of his Commandements, according to that *Eccleſ.* 12. 15. The ſumme of all is, feare God, and keepe his Commandements, for this is the whole duty of man. But by a metonymie faith is included on the former part, as appeares out of *Pro.* 3. 5. 7. Truſt in the Lord with all thine heart: feare the Lord, and depart from evill.

4. Theſe two parts in uſe indeed and exerciſe are alwayes joyned together, yet in nature and precepts then are diſtinguiſhed.

5. They are alſo ſo diſtinguiſhed in order of nature, that faith holds the firſt place, and ſpirituall obedience the latter: for there can be no vitall actions brought forth, unleſſe a principle of life be firſt begotten within.

CHAPTER III.

Of Faith.

1. FAith is a reſting of the heart on God, as on the author of life and eternall ſalvation: that is to ſay, that by him we may be freed from all evill, and obtaine all good, *Eſa.* 10. 20. Let him leane upon *Iehova* the holy one of *Iſrael* in Faith. *Pſal.* 37. 5. *Rolle* thy way upon *Iehova*, and truſt in him, *Ierem.* 17. 7. Bleſſed is the man who truſteth in *Iehova*, and whoſe confidence *Iehova* is.

2. To believe commonly ſignifies an act of the underſtanding *yeelding aſſent* to teſtimony: but becauſe the will is wont to be moved thereupon, and to ſtretch forth

it selfe to embrace the good so *allowed*, therefore Faith doth aptly enough set forth this act of the will also, in which manner it is necessarily understood in this place. For it is a receiving, *Iohn* 1. 12. As many as received him——who believe.

3. Hence Faith is caried *unto that good which by it is made ours*, is an act of election, an act of the whole man, which things doe in no wise agree *to* an act of the understanding. *Iohn* 6. 35. He that commeth to me, he that believeth in mee.

4. Therefore although Faith alwayes presupposse a knowledge of the Gospell, yet there is no saving knowledge in any, (*and which differs from that* which is found in some that shall not be saved) but what followes this act of the will, and depends upon it. *Iohn* 7. 17. & 8. 31. 32. 1. *Iohn* 2. 3.

5. That truly Christian Faith which hath place in the understanding doth alwayes leane upon a Divine testimony, as it is Divine: yet this testimony cannot be received without a pious affection of the will towards God. *Iohn* 3. 33. He that receiveth his testimony, hath sealed that God is true, *Rom.* 4. 20. He was strengthened in Faith, giving glory to God.

6. Neither yet becausse it is grounded only upon a testimony, is it the more uncertaine and doubtfull: but more certaine in its own nature then any humane science, becausse it is caried to its object under a formall respect of infallibility: although by reason of the imperfection of the habit whence Faith flowes, the assent of Faith in this or that subject oft-times appeares weaker then the assent of science.

7. Now God is the object of Faith, not as he is considered in himselfe, *but as we by him doe live well.* 1. *Tim* 4. 10. We hope in the living God, who is the preserver of all men, especially of those that believe.

8. Christ as Redeemer is the mediate object of Faith, but

but not the highest, for we believe in God through Christ. *Rom.*6. 11. to live to God by Christ. 2.*Cor.*3.4. we have trust through Christ to God-ward, 1.*Pet.* 1. 21. *Through him believing in God.*

9. The sentences in the Scriptures or promises, doe containe and present an object of Faith, and they are called the object of Faith by a *Metonimy of the adjunct.* The good which is propounded to be obtained, as it is such, is the end and effect of Faith, not properly the object it selfe.

But that, upon whose power we rest, in the obtaining of that good, is the proper object of Faith. 1.*Cor.*1. 23. We preach Christ, and 2. 2. I determined to know nothing among you but Iesus Christ, 2.*Cor.*5.19. God in Christ.

10. With this Divine Faith, which looketh to the will of God and our own salvation, we must not simply believe any man, but God above, *Rom.*3.4. Every man is a lyar, 1.*Cor.*2,5. that your faith *consist not* in the wisdome of men.

11. Therefore the Authority of God is the proper and immediate ground of all truth in this manner to be believed: whence is that solemne speech of the Prophets every where, the Word of the Lord. Thus saith the Lord.

12. Hence, the last resolution of Faith as it sets forth a thing to be believed, is into the authority of God, or Divine revelation. 2.*Pet.*1.20,21. If ye first know this, that no prophety of Scripture is of private interpretation, &c. *Iohn* 2.29. We know that God spake to *Moses*; As the last resolution of it as it notes the act of believing, is into the operation, and inward perswasion of the Holy Spirit, 1.*Cor.* 12. 3. 11. That none can call Iesus Lord, but by the Holy Spirit.

13. This Faith whereby we believe not only a God, or give credit to God, but believe in God, is true and

proper confidence: not as by this word is set forth a certaine and absolute perswasion of good to come, but as it signifies chusing and apprehending of a sufficient, and fit meanes, and such wherein such a perswasion, and expectation is founded. In which sence men are said to put confidence in their wisdome, power, friends and riches. *Psa.* 78. 2. They believed not in God nor trusted in his salvation.

14. This is every where declared in those phrases of Scripture, wherein the true nature of solid Faith is unfolded, שען על *To lean upon, as Isay* 10. 20. *and* אל שען *Pro.* 3. 5. & שעזב *Isa.* 50. 10. בטח *Pro.* 3. 5. *Isa.* 50. 10. סעד *Psal.* 71. 6. πιστεύειν ἐπὶ *vel* εἰς. *Rom.* 10. 11.

15. Therefore to beleeve in God, is in believing to cleave to God, to leane on God, to rest in God as in our all-sufficient life and salvation. *Deut.* 30, 20. by cleaving to him, for he is thy life.

16. Hence that generall assent, which the Papists make to be Faith, is not Faith, because by their own confession, it may be without any life, *Iames* 2, 17.

17. But that speciall assent whereby we resolve that God is our God in Christ, is not the first act of Faith, but an act flowing from Faith: for there is no greater certainty of this truth in thee then in another, nor a truer apprehension of it in thee then another, before thou hast specially applied thy selfe to God by Faith, *Rom.* 5. 1, 2. Being justified by Faith, we have peace toward God, we glory in God.

18. Seeing also that Faith is the first act of life, whereby we live to God, in Christ it must needs consist in union with God, which an assent given *to the truth concerning God* can in no wise doe.

19. Further also, seeing he that is about to believe out of a sense of his misery, and defect of any deliverance, either in himselfe, or in others, must needs cast himselfe upon God in Christ, as a sufficient, and faith-

full

full Saviour, he cannot in any measure so cast himselfe by an assent of the understanding, but by a consent of the will.

20. Although in Scriptures sometimes an assent to the truth which is touching God and Christ, *Iohn* 1. 50. is accounted for true Faith, yet there is a speciall confidence alwayes included: and so in all places where there is speech of saving faith, either a confidence in the *Messiah* is presupposed, and there is only declared a determination, or application of it to the person of Christ: or by that assent confidence is set forth as an effect by its cause, *Iohn* 11. 25, 26. He that believes in me shall live: believest thou this? He saith, yea Lord, I believe that thou art that Christ, that Son of God who should come into the world.

21. But whereas confidence is said to be a fruit of Faith, it is true of confidence, as it respecteth God, for that that is to come, and it is a firme hope: but as it respects God in Christ, offering himselfe in present, it is Faith it selfe; Hence arise those titles which the Scripture gives to saving Faith, that it is πεποιθησις, παῤῥησια, Perswasion, boldnesse. 2. *Cor.* 3, 4. & 5, 6, 7, 8. *Eph.* 3, 12. 1. *Pet.* 1. 13. 1. *Iohn* 5. 13, 14. πλη φορια a full perswasion. *Romans* 4. 21. *Col.* 2. 2. ὑποστασις the substance, *Heb.* 11. 1.

22. Now whereas true Faith is of some placed partly in the understanding, and partly in the will, that is not so accurately spoken, because it is *one single vertue*, and doth bring forth acts of the same kinde, not partly of Science, and partly of affections. 1. *Cor.* 13, 13. But that solid *assent* yeelded to the promises of the Gospel is called Faith; and confidence, partly because it begetteth Faith as it is a generall *assent*: partly because it flowes from *that confidence* as it is a speciall and solid *assent* apprehending the actuall possession of grace already obtained. For so it rests upon *confidence* of the heart, as a

meane, or third argument, by force whereof such a conclusion onely can be inferred. *E.G.* He that beleeveth, I am sure he shall be saved. Experience also teacheth that that particular assurance of the understanding is wanting in some, for a time, who notwithstanding have true Faith lying hid in their hearts.

CHAPTER IIII.

Of God, and his Essence.

1. IN the former dispute, wee have treated of Faith: now order requires, that we treat of God, who is the object of Faith: which that it may bee somewhat more exactly done, wee will first speake of the knowledge of God.

2. God as he is in himselfe cannot be apprehended of any, but himselfe 1. *Tim.* 6. 16. Dwelling in that inaccessible light, whom never man saw, nor can see.

3. As he hath revealed himselfe unto us, he is conceived as it were, by the backe parts, not by the Face. *Exod.* 33. 23. Thou shalt see my back-parts, but my Face cannot be seene, and darkely, not clearly, that is, after an humane manner, and measure; 1. *Cor.* 13. 12. Through a glasse: darkely, after a sort.

4. Because those things that pertaine to God are necessarily explained after an humane manner: hence is that manner of speaking frequent in these matters which is called ἀνθρωποπάθεια. *I. E.* figure that attributes those things to God which bee proper to men, as in humane affections senses or members.

5. Because also they are explained after our measure, to mans capacity, hence many things are spoken of God according to the way of our conceiving, rather then from his Nature.

6. We

6. We cannot know him otherwise, so as yet to live: neither have we need to know him otherwise that we may live well, *Exod.*33,19,20.

7. That which is revealed of God is sufficient for us, that we may live well, *Deut.*29,29. Those things which are revealed to us, and our children, for ever that we may doe all the words of this Law.

8. Now that which may be knowne of God his Sufficiency and his Efficiency *Rom.* 4. 21. Being fully perswaded, that he who had promised, was able to performe.

9. These two, are the Pillars of Faith, the props of comfort, the incitements of piety, and the sureſt markes of true Religion: prov'd by the place before *Viz. Rom.* 4. 11.

10. The sufficiency of *God*, is that whereby he himselfe hath sufficient in himselfe for himselfe, and for us: hence also is he called, Al-sufficient, *Gen.*17,1.

11. This sufficiency of God is the first ground or reason of our Faith, why we beleeve in him; *viz.* because he is able to give us life, *Rom.* 4. 20.

12 The sufficiency of God is in his *Essence*, and *Subsistence.*

13. The *Essence* of God is, that, whereby he is a being, absolutly first. *Isa.*44, 6. I am the first and the last, besides me there is no God. *Rev.* 1. 8. & 21. 6. & 22, 13. I am *Alpha*, and *Omega*, the beginning and end, the first and the last.

14. This *Essence* of God is declared in his Name, *Iehova.*

Now because the *Essence* of God is such, hence it followes.

15. First, that God is one, and only one, *Deut.* 6. 4. 1. *Tim.*2,5. *Ephes.*4,6. 1. *Cor.*8,5,6. *Marke* 12. 32. *Rom.*3. 29,30.

16. Secondly, that God is one, that is, nei-

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ther from another, nor of another, nor by another, nor for another.

17. Thirdly, finally hence it is that he is voyd of that power which is called passive, hence he is unchangeable, *Psal.* 102. 27. 28. thou remainest: thou art the same. *Rom.* 1. 23. the glory of the Incorruptible God. *James* 1. 17. With whom there is no variablenesse, nor shadow of turning, or changing.

18. Now because this *Essence* cannot be sufficiently comprehended of us by one Act, it is explicated of us as if it were manifold, namely by many attributes.

19. They are called attributes, because they are rather said to be attributed to God, then properly to be in him, if they be taken as the words sound.

20. These attributes in God, are one most pure, and simple act. Hence the nature of the Divine attributes, may be rightly explained by these propositions as so many *Consectaries*, consequences, or conclusions.

21. First all the attributes of God are truly spoken of God, as well in the abstract as in the concrete.

22. Secondly, those attributes which are in a sort common to God with the Creatures, doe in their substance belong to God in the first place, to the Creatures secondarily: although the names are transferd from the Creatures to God, and so doe first agree to the Creatures.

23. Thirdly, the Divine attributes doe admit no inward intention, extention, remission or imparity.

24. Fourthly, the Divine attributes are not contrary one to another, but doe very well agree together.

25. Fifthly, all Divine attributes are as it were Divine perfections: yet so as that all imperfection, which accompanies such a property in the Creature, is to be removed in this application of it to God, and the perfection thereof is to be conceived with greatest eminency.

26. Sixthly,

26. Sixthly, Divine attributes are in God, not only virtually, and by way of eminency, but also formally, although not in that manner, that qualities, are in the Creatures.

27. Seventhly, they are in God as in a second *Essence*, because they are not of the formall reason of the Divine *Essence*, for we conceive God to be, before we can conceive him to be just, and good.

28. Eightly, they are distinguished, from the *Essence*, and among themselves, not only in *reason* (as they say) *reasoning*, but also *reason reasoned*, so that the foundation of the distinction is in God himselfe.

29. Ninthly, those attributes, which in their formall respect, include something proper to the Divine *Essence*, are altogether incommunicable: as Omnipotency, Immensity, Eternity, and such like.

30. Tenthly, those that are said to be communicated to the Creatures, doe agree to them by likenesse, not altogether in the same manner as they are in God: neither yet altogether *æquivocally*.

31. The atttibutes of God set forth, What God is, and *Who* he is.

32. What God is, none can perfectly define, but that hath the Logicke of God himselfe. But an imperfect description which commeth neerest to unfold Gods nature, and may bee conceived of us, is such as this.

33. *God is a Spirit* having life in himselfe. *Iohn* 4. 24. God is a spirit, and *Chap.* 5. 26. The Father hath life in himselfe.

34. He is called a *Spirit*. 1. Negatively, because he is not a body. 2. Analogically, or by a certaine likenesse, because there are many perfections in spirituall substances which doe more shadow forth the Divine nature, then any bodily thing can.

35. He is said to be *Living*. 1. Because God doth most especially worke of himselfe, not being moved by another.

ther. 2. Because the vitall action of God is his very *Essence*. 3. Because he is the Fountaine of all being, and vitall operation to other living things. *Acts* 17. 25. 28. He giveth to all life, and breath, and all things: in him we live, move, and be.

36. He is said to live in himselfe, because he receiveth neither being nor life, from any, in any part.

37. Hence, the chiefe title of God whereby he is distinguished from all Idolls, is, that he is the living God. *Deut.* 32. 40. *Psal.* 84. 23. *Ierem.* 5. 2.

38. Hence our Faith seeking eternall life, doth rest in God alone, because God is the Fountaine of all life. *Iohn* 5. 26.

39. Who God is, those properties doe set forth to us wherby he is distinguished from all other things.

40. Now those Divine properties doe shew, How great God is, and what an one he is.

41. Under the motion of Quantity he is said to be. 1. One. 2. Infinite. First inwardly, because he is unmeasurable. Secondly, outwardly as he is incomprehensible. 3. He is said to be eternall.

42. He is said to be One, not in kinde, but in that most perfect unity, which in the Creatures, is wont to be called numericall, and individuall.

43. God is infinite, as he is void of all bounds of his *Essence*, *Psal.* 139, 8. If I clime up to Heaven, thou art there: or make my bed in the Grave, behold thou art there.

44. God is unmeasurable, as he is void of all matter of dimension or measure. 1. *King* 8. 27. The Heavens, and Heavens of heavens doe not containe thee. *Isa.* 66. 1. Heaven is my throne, Earth my foote-stoole.

45. Hence Faith doth looke for no certaine measure of blessednesse, to be communicated from God, but unmeasurable glory.

46. God is incomprehensible, because he is void of any

any bounds to compasse him.

47. Hence he is present every where; because there is no place whence he is excluded any where.

48. God is also eternall, because without beginning and end. *Psal.*102.25.26. *Esay* 44.1. 1.*Tim.*1,17.

49. Hence it is, that our Faith doth apprehend eternall life in God.

50. What an one God is those properties doe set forth by which he is said to worke: unto these now ought to be attributed all the properties of *Essence*, and quantity, simplicity, immutability, eternity, and immensity.

51. These qualities are conceived either under the reason of faculties or else of vertues, by which those faculties are adorned.

52. The faculties are understanding & will, whence Faith doth leane upon him, who knowes what is needfull for us, and is willing also to supply it.

53. The understanding of God is simple without any composition, discourse or representation of shapes. *Heb.*4.13. All things are naked and open to his eyes.

54. The understanding of God is unchangeable: he knowes not otherwise, nor more one thing then another, nor more before then now, or now then before. *Acts* 15.18. known to the Lord are all his workes, from before all ages.

55. The understanding of God is eternall; it neither beginneth nor endeth. *Ibid.*

56. The understanding of God is Infinite, because he perceiveth all truths, and reasons of all things. *Iob* 11. 8.9. The Wisdome of God is heigher then the Heavens, longer then the Earth: deeper then the *Sea*. *Psal.*139.6. thy knowledge is more wonderfull then that I can conceive it.

57. The same way also the nature of the Divine will ought to be conceived of us.

58. The

58. The will of God is single and onely one in God.

59 The will of God is unchangeable: because he alwayes willeth the same, and in the same manner. *Psal.* 33. 1. The counsell of the Lord remaineth for ever.

60. The will of God is eternall; because hee doth not begin to will what before he would not, nor ceaseth to will that which before hee willed. *Mala.* 3.6. I *Iehova* change not.

61. The will of God may be said to be infinite: because it hath no outward limitation.

62. The affections which are given to God in Scripture, as love, hatred, and the like, doe either set forth acts of the will, or doe agree to God only figuratively.

63. A vertue is the perfection of the understanding and will, such as is wisdome, holinesse, and the like in God.

64. Virtue is attributed to God, as it notes a readinesse of doing: not under the respect of an habit distinct from faculty and act.

65. But the vertues which in man arise from occasion of sinne and imperfection, doe not agree to God, as humility, chastity, shamefastnes, and the like.

66. Out of all these attributes, that perfection of God doth result, whereby hee is called blessed, 1. *Tim.* 1. 11, and 6.15.

67. Hence our Faith hath a firme foundation, because it leaneth on God the possessor and author of all perfection, blessednesse and glory.

CHAPTER V.

Of the Subsistence of God.

1. THe Subsistence of God is that one Essence, as it is with its personall properties. 2 The

2. The same essence is common to three subsistences, and as touching the Deity, every subsistence is of it selfe.

3. Nothing moreover is attributed to the Essence, which may not be attributed to every subsistence in regard of the Essence of it.

4. But those things that are attributed properly to every subsistence in regard of its subsistence, cannot be attributed to the Essence.

5. The subsistences are distinguished from the Essence, as the manners of subsisting growing together with the same Essence are distinguished from the same absolutely considered.

6. They are distinguished among themselves, as Relatives by certaine relative properties; so as one cannot be another; yet they are together in nature, neither can they be said to be former, or latter; but in order of beginning, and manner of subsisting.

7. But seeing those relative properties are, as it were individuating in an Essence that lives spiritually and most perfectly: therefore those subsistences are rightly called persons.

8. Now these properties are not inherent qualities, but relative affections, unto which agrees all that perfection, which is found in the like affections of the Creature, but no imperfection agreeth to them.

9. Hence tis that a relative property in God doth make or infer a person, which in the Creatures hath not the same reason.

10. Those subsistences are either breathing, as Father, and Sonne, or breathed, as the Holy Spirit.

11. To breath, or send forth is a relation, not such as by it selfe can make a person, but common to two persons.

12. The relative property of the Father is to beget. *Psal. 2.7. Thou art my Sonne, this day I begot thee. Iohn 3.16.*

the

the only begotten Sonne. *Heb.* 1. 6. The firſt begotten. Hence he is the firſt in Order.

13. The relative property of the Sonne is to be begotten, that is, ſo to proceede from the Father, that he is partaker of the ſame Eſſence, and doth perfectly reſemble his nature: and hence, he is the ſecond in order, *Heb.* 1. 3. The brightneſſe of his glory, and the Character of his Perſon.

14. The property of the holy Ghoſt, is to be breathed, or ſent forth, and proceede both from the Father, and the Sonne. *Iohn* 15. 26. Whom I will ſend to you from the Father, that ſpirit of truth who proceeds from the Father, *Romans* 8. 9. The ſpirit of Chriſt. *Gal.* 4. 6. The ſpirit of the Sonne.

15. The difference betweene (theſe two) to be begotten, which agrees to the Sonne, and to proceed, which is proper to the holy Ghoſt, cannot be explained by us in proper words, but that the Sonne proceeds from the Father alone, and the holy Ghoſt from the Father and the Sonne, making one relative together, Or making together one relation.

16. Yet it may, in part, be ſhadowed out in a ſimilitude; namely the father is as it were, *Deus intelligens*, God underſtanding: the Sonne the expreſſe Image of the Father, is as it were *Deus intellectus*, God underſtood; the holy Spirit flowing and breathed from the Father by the Sonne, is as it were *Deus dilectus*, God beloved.

The Sonne is produced as it were by an act of underſtanding or ſpeaking, from the underſtanding, or fruitfull memory of the Father: the holy Spirit is produced by an act of loving or breathing from the fruitfull will of the Father and the Sonne. Hence the Sonne is called the word, Wiſdome, Image, which are not affirmed of the holy Ghoſt. But becauſe in the Creatures there is found the generation of a ſonne, but there is not any thing found which doth ſo immediately proceed from

two equally perfect (as the holy Spirit proceedeth from the Father, and the Sonne) therefore the proceſſion of the Sonne is properly deſigned, noted, or ſet downe in Scripture: but neither is a ſpeciall manner of proceeding, nor ſpeciall name abſolutly proper given to the third perſon. For it is truly ſaid of the Father and the Sonne, that they are ſpirits, and holy, and the Sonne alſo proceedeth from the Father by ſpirituall generation.

17. The proper name of God, with his proper titles, is given in Scripture, not onely to the Father, but alſo to the Sonne. *Ier.*23.6. *Iehova* our righteouſneſſe, *Iohn* 1, 1. The word was God, *Rom.* 9.5. God bleſſed for ever, 1.*Tim.*3,16. God manifeſt in the fleſh, *Rev.*17.14. Lord of Lords, and King of Kings. It is alſo given to the holy Spirit. *Acts* 5.3, 4. that thou ſhouldeſt ly to the holy Spirit, thou haſt lien unto God, *Acts* 28.25. with *Iſay* 6. 9. *Iehova* ſaid, the holy Ghoſt ſpake, 1.*Cor.*3.16. & 6. 19. 2.*Cor.*6.16. the Temple of God, the Temple of the ſpirit.

18. Divine attributes are affirmed not only of the Father, but alſo of the Son, *Iſay* 9.6. The moſt mighty God. Father of eternity, *Iohn* 2.25. He knew what was in man, and 3.13. The ſon of man is in Heaven, and 8. 38. Before *Abraham* was I am. In like manner alſo of the holy Spirit, *Pſal.*139.7. Whither ſhall I fly from thy ſpirit. 1.*Cor.*2.10. The ſpirit ſearcheth all things, even the deepe things of God. *Heb.*9.14. the eternall ſpirit.

19. The proper *operations* of God, are attributed not only to the Father, but alſo to the Sonne, and the holy ſpirit. *Election* is attributed to the Sonne, *Mat.*24.31. His elect, and the eternall counſell of God is attributed to the holy Ghoſt. *Iſay* 40.13. Who hath waighed the ſpirit of the Lord as the man of his counſell, *Creation*, is attributed to the Sonne, *Iohn* 1.3. All things were made by him, and without him was made nothing that was made: Alſo it is attributed to the holy Spirit, *Pſal.*33.6.

By

By the Word of the Lord were the Heavens made, and all the ſtrength of them: by the breath of his mouth. Upholding, & governing of things created is attributed to the Sonne, *Heb.* 1. 3. Who upholdeth all things by that his mighty Word. Alſo they are attributed to the holy Spirit. *Gen.* 1. 2. The ſpirit did move upon the face of the waters. *Zech.* 4. 6. By my Spirit ſaith the Lord of Hoſts; Proper Power of doing miracles is given to the Son. *Act.* 4. 10. Through the name of Ieſus Chriſt, he ſtandeth before you whole, & 9. 34. Ieſus Chriſt healeth thee. Its alſo given to the holy Spirit, *Acts* 2. 4. They began to ſpeake with tongues, as the ſpirit gave them utterance. The communicating of ſpirituall life, and of all grace, in vocation, juſtification, adoption, ſanctification, and glorification, ficiation, is every where given as well to the Sonne & holy Spirit as to the Father, the ordaining, ſending & bleſſing of Eccleſiaſticall Miniſtery is given to the Sonne, *Eph.* 4. 8. 11. He gave gifts, he gave ſome Apoſtles, &c. And to the holy Ghoſt, 1. *Cor.* 12. 11. All theſe worketh one & the ſame ſpirit, *Act.* 20. 28. The holy Spirit hath made you overſeers. The very Reſurrection of the fleſh is aſcribed to the Sonne, as the author, *Iohn* 6. 54. I will raiſe him up. Alſo to the holy Spirit, *Rom.* 8. 11. Hee ſhall raiſe up your bodies, by his ſpirit dwelling in you.

20. Divine honour alſo, and worſhip is given, not only to the Father, but alſo to the Sonne, *Heb.* 1. 6. Let all the Angels of God worſhip him. And alſo to the holy Spirit: when his Name together with the Father and the Sonne, is appointed to be called upon over the *Baptiſed. Mat.* 28, 19. In the name of the Father, and Sonne, and holy Spirit. In like manner the Sonne, and Spirit is called upon, in that ſolemne forme of ſaluration. The grace of the Lord Ieſus Chriſt, and the love of God the Father, and the communication of the holy Spirit be with you all, 2. *Cor.* 13. 13. And whatſoever pertaineth to wor-

to worship is referred as well to Christ as to the holy Spirit, in that the true worshippers of God, as they are such, are called Temples not only of God the Father, but also of Christ, *Rev.*21.22. The Lord God Almighty is her Temple, and the *Lambe*. 1.*Cor*.3.16. Know yee not, that yee are the Temple of God, and the Spirit of God dwelleth in you? and 6.19. Know yee not that your body is the Temple of the holy Spirit, who is in you.

21. Finally, that authority, and majesty, which is proper to God, is given to the Sonne and the spirit, 1.*Cor*.2.8. The Lord of glory, 1.*Pet*.4.14. that spirit of glory. All holy prophecy is attributed to Christ and the holy Spirit. 1.*Pet*.3.19. Christ by his spirit went and preached to the spirits that are in prison. 2.*Pet*. 1.21. Holy men spake being moved by the holy Spirit. *Acts* 28.25. The holy Spirit spake by *Isaiah* the Prophet.

22. Now that the holy Spirit is propounded to us in all these as a person subsisting, it doth manifestly appeare by this, that life, understanding, will and power is given to him every where, together with all acts proper to a person.

23. Also his distinction from the Father and the Sonne is cleerly taught when he is called, another, sent, comming, from the Father and the Sonne. *Iohn* 14.

24. Hence, God is the object of our Faith, is every way sufficient to impart salvation to us. For all love, grace, and the communication of those things which pertaine to living well, doe flow from the Father, Sonne, and holy Spirit, 2.*Cor*.13.13.

CHAPTER VI.

Of the Efficiency of God.

1. THe *Efficiency of God* is that, whereby he worketh all in all things. *Eph*, 1.11. Who worketh all things,

things. *Rom.* 11.36. Of him, by him, and for him are all things.

3. *That Effecting, working, or acting of God*, being actively taken as they are in God acting, not really diverse from God himselfe. For no composition, or mutation of power and act can have place in the most simple, and immutable nature of God. Yet it addeth a certaine relation of God to a reall effect.

4. *He worketh all in all things*, because the Efficiency of all and every thing, depends upon the first cause, not only as touching its substance, but also, as touching all reall circumstances. *Isay* 45.7. That I *Iehovah* doe all these things, *Lam.* 3.37.38. Who is he that saith, and it commeth to passe, when the Lord commandeth it not? Out of the mouth of the most high proceedeth not evill and good?

Also whatsoever hath any perfection in *genere moris* in matter of manners, is accounted among the workes of God: but not imperfection or defects, which are opposed to the subjection that is due to God.

4. In the efficiency of God shines forth both his Essence and his subsistance.

5. That Efficiency which pertaines to the Essence of God, is his omnipotency.

6. The power of God being considered as simply powerfull, is altogether the same with his sufficiency, and pertaines properly to the nature of God, as it is considered under the respect of a being, and so is before the knowledge and will of God. *Rom.* 11.23. for God is able to graft them in againe.

7. But power in asmuch as it is in execution, is in some sort after sufficiency, and pertaines to the Efficiency of God, and so doth follow the knowledge and will of God. *Psal.* 115.3 and 135,6. Whatsoever he pleased he did.

8. In these therefore this order is to be conceived, That

That first we conceive in God *Posse*, to be able, secondly *Scire* to know, thirdly *Velle* to will; Lastly, *Efficere potenter*, powerfully to effect, which differs from the effectuall will of God, but only *ratione*, in reason, whence is that Syllogisme of Faith, which in *Matth.*8.2,3. is distinctly explained: *Lord if thou wilt, thou canst*: I will. Therefore it is done. Where the argument is from the will comming to the power.

9. Hence the very Will of God, as it is an effecting principle, hath a kinde of power, *Rom.*9.19. Who hath resisted his will; neither is executive Omnipotency any thing else, then the effecting will of God. *Psalme* 33. 9. Hee commanded and it was done. *Revel.*4.11. By thy will they are and were created.

10. Therefore it is an error against the nature of God, to say, that God properly willeth to doe many things, which yet by his Omnipotency he doth not. *Eph.* 1.19,20. The exceeding greatnesse of his power in us that believe, according to the working of his mighty power.

11. The Omnipotency of God is that whereby, he his able to effect all things that he willeth or can will. 2.*Cor.*20.6. In thy hand is power and strength, and none can resist thee, *Luke* 1. 37. With God there is no word which cannot be done. *Phil.*3.21. He is also able to subject all things unto himselfe.

12. Hence also God is every where called in the old Testament אל גבור mighty God, *Isay* 9.6. *Ieremy* 32. 18. Also אל שדי God al-sufficient. *Gen.*17,1.& 35. 11. *Ruth* 1.20.21. And in the new Testament he is called παντοκράτωρ the Lord Almighty, 2.*Cor.*6.18. *Rev.*1. 8.& 4.8. And the only δυνάστης *Potentate*, 1.*Tim.*6.15.

Power is attributed to God actively, because he hath power to communicate something to others, such as is the power of the cause.

13. *Potentia, vel potestas causæ*, A causing power yet proper-

properly active power doth not agree to God, as if in respect of himself he were first idle, and after did put himself forth into act: for God is a most pure Act. *Iames* 1.17.

14. Therefore we must not imagine such an active power in God, which is a different thing from his Essence, for the very Essence of God is this power whereby he is powerfull: As the same Essence is mercy it self, whereby he is mercifull.

15. But an active power agrees to God, in respect of the Creature, which is properly said to be able to receive, and prove that act of God, which before it did not feele and prove, *Matthew* 19.26. All things are possible with God.

16. The Omnipotency of God is conversant about things absolutely possible, whatsoever God willeth, or can will. *Ibidem.*

17. It is not therefore exercised about things which are altogether ἀδύνατα impossible, and doe imply a certaine contradiction, either in God, or in the things created, 2. *Tim.* 2.13. He cannot deny himself.

18. Hence a certaine distinction ariseth of Divine Omnipotency, whereby it is distinguished into absolute power, and ordinate, or actuall power.

19. Absolute power is that whereby God is able to doe all things possible, although they never shall be. *Matth.* 3.9. God can of these stones raise up children unto *Abraham*, and 26.53. Thinkest thou that I cannot now pray my Father, and he shall presently give me more then twelve legions of Angels? *Mark.* 10. 27. *Eph.* 3.20.

20. The ordinate power of God is that whereby he not only can doe that which he will, but also in very deed doth actually doe, whatsoever he will. *Psal.* 115.3. & 135.6. *Eph.* 3.11.

21. The manner of Gods subsistence which shines forth

forth in his Efficiency is first, the co-working of all persons; secondly, the distinct manner of the persons in working.

22. Their co-working is, that whereby they do inseparably worke the same thing: for all externall actions are common to all the persons, *Iohn* 5.17,19. My Father worketh, and I worke. Whatsoever he doth, the same likewise doth the Son. and 16. 13, 14. That spirit shall not speak of himselfe; but whatsoever he shall heare, he shall speak. He shall take of mine, and give it to you.

23. Hence every person worketh of himselfe, as touching the causall power which he exerciseth.

24. Hence, there is no præeminence of dignity, in that co-working, but great unity, and identity of one, and the same cause.

25. Hence equall honor is equally due from us to all the Divine Persons.

26. The *Distinct manner* of working is that whereby every person doth worke according to the distinct manner of his subsistence.

27. That distinct manner is partly in the order of working, partly in the bounding of the action.

28. As touching the order, the manner of working of the Father is of himselfe, by the Sonne and Holy Spirit. Hence the beginning of things, namely Creation is properly attributed to the Father, who in order of beginning is the first Person.

29. The manner of operation of the Sonne is from the Father by the spirit. Hence the dispensation of things is properly attributed to him, namely Redemption, & the constitution of all the offices in the Church. *Ephes.* 4. 11. He therefore gave some to be Apostles, some Prophets, &c.

30. The manner of working of the spirit is from the Father and the Son by himselfe. Hence the communication of things is attributed to the Holy Spirit, as Re-

generation, *Tit.* 3.5. The communication of all spirituall gifts, 1.*Cor.*12.4. And the perfection of naturall things themselves, *Gen.*1.2.

31. As touching the termination of the action that works, in which the working, or manner of working of one person, doth chiefly shine forth is chiefly attributed to that person. So Creation is by a speciall application appropriated to the Father, Redemption to the Sonne, and Sanctification to the holy Ghost.

CHAPTER VII.

Of the Decree, and Counsell of God.

1. IN the powerfull Efficiency of God, the *Decree* of God obtaineth the first place: because this manner of working, being of all most perfect, doth chiefly agree to the Divine Nature.

2. The *Decree* of God is his determinate purpose of effecting all things by his almighty Power, and according to his counsell, *Eph.*1.11. He doth all things according to the counsell of his own will.

3. In the *Decree* of God there appeareth his constancy, truth, and faithfulnesse.

4. Constancy is that whereby the *Decree* of God remaines alwayes immutable, *Num.* 23.23. The strong God is not a man that he should ly, or the Sonne of man that he should repent, *Prov.* 19.21. The *Counsell* of the Lord it shall stand.

5. Truth is that whereby he declares that alone which he hath decreed, *Ierem.* 13.10. *Iehova* is a God of truth. *Rom.* 3.4. Let God be true and every man a liar. For although his words may seeme sometime to sound another thing, yet the sence of them doth alwayes agree with the *Decree*.

6 Faith-

6. Faithfulneſſe is that whereby he effects that which he hath decreed, and as he hath decreed. *Iſay* 46.10. My *Counſell* ſhall ſtand, and I will doe all my pleaſure.

7. Every *Decree* of God is eternall. 1 *Cor.* 2. 7. *Acts* 15. 18.

8. To this *Decree* of God pertaineth *Counſell. Eph.* 1. 11. *Acts* 4. 28.

9. The *Counſell* of God is as it were his deliberation concerning the doing of every thing in the beſt manner, after that it is of the underſtanding and will approved.

10. Counſell is given to God in reſpect of perfect judgement, whereby he doth all things adviſedly *I. E.* willingly and of ſet purpoſe: not in reſpect of any inquiſition upon which ſuch a judgement doth depend us men. For God ſeeth, and willeth all and every thing together. Therefore it is called, as it were deliberation, not deliberation properly ſo called.

11. Three things concurre to the perfection of this *Counſell.* 1. A ſcope or end propounded. 2. A conceipt of the minde tending towards that ſcope. 3. An intention, and well pleaſingneſſe of the will.

12. The ſcope or end of this *Counſell* is the glory of God himſelfe, that is, that goodneſſe, or perfection of God which is made manifeſt by his Efficiency, and ſhines forth in his works, *Eph.* 1. 6. To the praiſe of his glorious grace.

13. In every artificer, or one that workes by counſell *ad extra*, outwardly, there is a platforme afore hand in the mind which when he is about to work he lookes into, that he may fit his worke to it: ſo alſo in God ſeeing he worketh not naturally nor raſhly, nor by conſtraint, but with greateſt perfection of reaſon, *ſuch a platforme is to be conceived to præexiſt before in his mind*, as the exemplary cauſe of all things to be done. *Heb.* 11. 3. Thoſe things we ſee were made of things that doe not appear.

14. The platforme of all things is the Divine Eſſence, as it is underſtood of God himſelfe as imitable by the Creatures, or ſo as in ſome ſort the Image of that perfection or ſome footſtep thereof may be expreſſed in the Creatures: that is, the Creatures themſelves, as they are conceived in the Mind of God, are the platforme or image of that nature which they have in themſelves.

15. A platforme in the mind of man, who attaines to knowledge by Analyſis or reſolution is collected of things themſelves: and ſo things are firſt in themſelves, then they come unto the ſenſes of men, and then to the underſtanding, where they can make ſome *Idea* to direct the following, operation. But becauſe God underſtandeth all things by *Geneſis*, or compoſition, and doth not require knowledge by Analyſis, or reſolution of things, therefore all things are firſt in his minde before they are in themſelves.

16. In us the things themſelves are the example, platform or copy, and our knowledge is the Image: but in God the Divine knowledge is the coppy-platforme, and the things themſelves the Image, or expreſſe likeneſſe of it.

17. An *Idea* in man is firſt imprinted and afterwards expreſſed in the things: but in God it is only expreſſing properly, not impreſſed, becauſe it doth not come from any other thing.

18. From this one foundation may all errors of merits and foreſeene faith be ſufficiently refuted. For if any *Decree* of God ſhould depend properly upon ſuch foreſight, then the *Idea* of God ſhould come to him from ſomething elſe, which doth in no wiſe agree with his nature.

19. The *Idea* or platforme, as it is abſolutly conſidered in God, is only one, but as it includes divers reſpects to the Creatures, it becomes manifold; ſo that it is true, that

that the *Idea* of one Creature is not the *Idea* of another.

20. There are in God platformes of all perfections which are in the Creatures, because they proceed from the active power of God: but not of imperfections, if they be formally considered as imperfections.

21. Therefore the knowledge of evill depends upon the denying of good, as the being of evill consists in privation of good, for every thing as it hath its being, so it is knowne.

22. *Ideas* as they are many, so some of them are *Connexa* knit together among themselves, and depend one upon another: whence also a certaine order ariseth of former and latter.

23. *Idea's* as they are considered going before the *Decree* of Gods Will, doe represent a *quiddity* of things, and only a possible existence: as they are considered after the determination of Gods Will, they represent the same thing, as actually to come, according to their actuall existence.

24. From that divers consideration there ariseth distinction of Divine knowledge into that which is called, Knowledge of simple understanding, and knowledge of vision.

25. Knowledge of simple intelligence, is of all possible things, that is, of all and every thing, which may be done by most perfect knowledge in God.

26. Knowledge of vision, is the knowledge of all future things, whether they be in their own nature, necessary, or free, or contingent.

27. These things that God knowes by the knowledge of *simple intelligence* or meere understanding, he knowes by his all sufficiency: but those things that he knowes by knowledge of vision, he knowes by his Efficiency, or by the *Decree* of his own will, *Psal.* 33. 15. He that frames their hearts, observeth all their workes. *Isa.* 44. 2. Who as I, foretelleth and declareth it, or or-

dereth it to me, from the time that I diſpoſed the people for ever: that the things to come, and which ſhall come to paſſe may be declared to them?

28. A middle knowledge by which God is fained of ſome to have known before the *Decree* of his will by ſuppoſition, ſuch events to come to paſſe, if ſuch cauſes were put: ſeeing that it doth both determine events to come certainly to paſſe independantly from Gods Will, and doth make ſome knowledge of God to depend chiefly on the object: I ſay ſuch a knowledge cannot ſtand with the great perfection of God.

29. The Divine *Idea*, according to the variety of Notions, which are in the things, doth put on divers reſpects. In reſpect of the Principles, it is called intelligence whereby God perceiveth every ſeverall thing in every thing: in reſpect of truth belonging to every ſeverall thing it is called *Science*, which as to the extent of it, is *Omniſcience*: & as to that being which things have in their proper meaſure, is called *Præſcience*. In reſpect of the dependance of truths which they have among themſelves, it is called *Sapience*, whereby he knoweth what is convenient for every thing, and what is diſagreeable from it: In reſpect of the whole order to be appointed in practiſe, it is called Prudence, whereby he knowes, to apply the fitteſt occaſions to every thing: Laſtly, in reſpect of putting in practiſe, it is called Art. Whereby hee knowes to effect all things moſt skilfully. *Heb.* 11.10.

30. Thoſe words are often uſed promiſcuouſly in the Scriptures, to explaine the perfection of Divine underſtanding to the capacity of thoſe, who have an underſtanding very imperfect; yet of their own nature they admit this diſtinction, and not another.

31. That conjecturall knowledge which only ſome doe give to God, about contingent things to come, doth plainly repugne the nature, and perfection of God.

Of

Of those three things which were propounded as concurring to the perfection of Gods Counsell, namely, A scope, conceived of the minde, and intention of will; The Third remaines to be considered, which is called, Good pleasure.

32. The *Good pleasure* of God is an act of Divine will, most freely and effectually determining of all things.

33. *Good pleasure* indeed in Scripture doth most usually set forth the good will of God, whereby he willeth, and determineth a saving good unto his: yet because all the *Counsell* of God is well pleasing to him, it is rightly used by Divines to explaine every *Counsell* of God, even according to the Scriptures.

34. This will is truly free: because whatsoever it willeth, it willeth it not by necessity of nature, but by *Counsell*.

35. It is most free, or chiefly and absolutely free, depending upon no other, but the freedome of the will of men and Angels by reason of that dependance which it hath on God, is lesse free partaking of another.

36. Freedome in those operations which are outward is not only concomitant, as it is in inward operations, but also it is antecedent by way of a principle: because that which God willeth to worke outwardly, he willeth not out of necessity of nature, but of precedent choise: for there is not a necessary connexion betweene the Divine Nature, and those Acts.

37. This will is Effectuall: because whatsoever it willeth, he effecteth it in its time, neither is there any thing that is not done, if he willeth it to be done. *Psal.* 115. 3. & 135. 6. *Iehova* doth whatsoever he pleaseth.

38. Hence the Will of God is the firſt cauſe of things. *Rev.*4.11. By thy will they are, and were created. But the Will of God, as it willeth to worke outwardly, doth not preſuppoſe the goodneſſe of the object, but by willing doth make the object. *Iames* 1.18. Becauſe he would, he begat us, *Rom.*9.18. He hath mercy on whom he will.

39. Therefore there is no cauſe properly ſo called, to be given of Gods Will.

40. Hence it is rightly ſaid, that God doth will one thing to exiſt for another: but not that that one thing is a proper cauſe whereby the Will of God is inwardly moved to appoint that other thing. So God would that the Sunne and ſtars ſhould exiſt, for the generation, conſervation, and corruption of things below: yet the Sunne and Stars, are not a cauſe why God would that thoſe things ſhould be generated, conſerved, and corrupted. And ſo it is in all things out of God, which indeed among themſelves are cauſes and effects, even as they depend upon the Divine will, but there is no cauſe of Gods Will out of it ſelfe.

41. Alſo the willing of one thing in God, is not properly a cauſe effecting that he will another thing in himſelfe, becauſe the Efficiency of a cauſe upon an effect, and dependance of the effect upon a cauſe, cannot be in the Will of God, which is God himſelfe, truly and ſimply willing all things together and at once, with one onely act; yet it is true that the *Schoolemen* ſay, that a paſſive attingency of the Divine will in reſpect of one thing, is a cauſe of a paſſive attingency in reſpect of another: and ſo in this ſence it is truly and piouſly ſaid, that God willeth ſome one thing, becauſe he willeth another.

42. Therefore although he willeth many things which will not follow but upon ſome antecedent act of the Creature, yet the very act of willing in God doth not

not properly depend as a consequent thing upon the act of the Creature. Neither is it lawfull under the appellation of an Antecedent will, to give unto God that imperfect will which is called *Velleitas*, a woulding in the *Schooles*. For it doth not agree to an Omnificient, Omnipotent, and infinitely, blessed Nature.

43. Wherefore that opinion which determines that God doth will something antecedently to the act of the Creature, which same thing afterwards he willeth not towards them, but wills another thing, is not to be admitted: because it makes the Will of God mutable and depending upon the act of the Creature, so that as often as the act of the Creature is changed, so often also it is changed.

44. By that opinion also, that forme of speech prescribed in the Word of God wherein we commit ourselves and all ours to God, as I will doe this, or that, if God wil, should not be used in all things, but turned contrarily, *God will doe this or that*, if man will.

45. This will determines of all things, greatest, least, contingent, necessary, free, without exception. This the Scripture shewes of all kind of things: as of Christ Iesus to be glorified, and the Church to be saved by him. *Psal.* 2. & 110. 1. & 40. 7, 8, 9. *Heb.* 7. 16. 21. *Eph.* 5. 25. 2 *Tim.* 1. 9. Of *Pharaoh*. *Exod.* 13. Where God did so dispose all things, that he might move *Pharaoh* to persecute and overthrow the people of *Israel*; nay he hardened him, that he might persecute them: yet *Pharaoh*, and *Israel* did worke freely. In like manner of the selling of *Ioseph*, wherein all things happened freely, and contingently, God determining of it according to his Will. Of the very heart of man. *Psal.* 33. 15. 1 *Sam.* 10. 9. 26. *Prov.* 21. 1. Of a man killing another by chance. *Exod.* 21. 13. Of the Lot cast into the Lap. *Prov.* 16. 33. Of little Sparrowes falling to the ground: Of all the haires of a mans head. *Matthew* 10. 29. 30. Of the Lil-

lies, Flowers, and Graſſe of the Earth, *Matthew* 6.28.30. *Finally, of all created things. Iob* 38. *Pſal.* 104. *Iſay.* 45.7. *Ierem.* 14.22.

46. If God ſhould not determine of all things, his Will ſhould not be ſimply & univerſally the firſt cauſe: and therefore they that thinke the contrary, muſt of neceſſity either make two firſt beginnings, or more then two, which is very far from all truth.

47. But there is not the ſame reaſon of will as there is of Divine knowledge and power, for knowledge knowes all things that may be known, and power can doe all poſſible things, and they are ſtretched forth together beyond thoſe things which actually have been, are, and ſhall be: but by his *Will* he willeth not all things he can will, but all things which he judgeth to be willed, and therefore actually to be hereafter: whence it is that although God may be called, Omniſcient, and Omnipotent, yet he cannot be called Omnivolent.

48. Whatſoever God willeth in all theſe things, he is univerſally effectuall: ſo as he can in no wiſe be hindred, or fruſtrated, whereby he cannot obtaine what he *wills*. For if he ſhould properly will any thing, and could not obtaine it, he ſhould not be moſt perfect and bleſſed.

49. Yet the *Will* of God doth not infer a neceſſity upon all future things, but a certainty only as touching the event. So it could not be as to the certainty of the event, that the bones of Chriſt ſhould be broken, becauſe God would that they ſhould not be broken: yet there was no neceſſity impoſed upon the *Souldiers Speares*, and other ſecond cauſes which were preſent.

50. Nay it is ſo far off, that the will of God, which doth moſt certainly attaine to whatſoever it *willeth*, doth urge all things with hard neceſſity, that it is the prime roote, and efficient cauſe of all that contingency, and freedome, which is in things: becauſe it doth effectually

ally foreordaine such effects to follow of such causes.

51. In those things which God *Willeth* there is a certaine order conceived, namely that first he *Willeth* the end, before the meanes to the end, because he worketh by most perfect reason: and among meanes, he first *Willeth* those things which come neerest to the end: for that which is first in order of execution, that is last in order of intention, and so contrarily.

52. This *Will* of God, is, partly hidden, and partly revealed. *Deut.*29.29.

53. Those meanes by which this *Will* is revealed, are rightly called the *Will* of the signe, not only metaphorically, because they declare among men what they would have, but also metonymically, because they are either effects, or adjuncts, partly declaring the proper *Will* of God.

54. There are five signes put in that old verse. *Præcipit, & Prohibet, Permittit, Consulit, Implet:* He commandeth, and forbiddeth, Permitteth, Counselleth, fulfilleth: but because *counsell* is all one with a command; instead of it, it should be better to put in *Promittit*, He promiseth.

Thus farre in generall of Gods Efficiency, which together with his Sufficiency, doth make a fit, and adæquate object of Faith. The kinds of it do follow.

CHAPTER VIII.

Of Creation.

1. THe Efficiency of God, is either Creation or Providence.

2. Cre-

2. Creation is the Efficiency of God whereby he made the World of nothing, in the beginning very good.

3. Active Creation is conceived, by the manner of a transient action, in which there is alwayes an Object presupposed about which the agent is exercised, yet it is not formally, transient but only virtually; because it doth not presuppose, but make an Object.

4. Passive Creation is conceived by the manner of mutation, which is improperly called mutation.

5. Creation respects the whole world, that is, whatsoever doth exist besides God.

6. Hence, both all things which exist besides God are created, and they are altogether created, that is, as well according to matter, as according to forme. *Rev.*4.11. Because thou hast made all things. *Col.*1.16. For by him were made all things which are in Heaven, and which are in Earth, visible and invisible.

7. Creation doth produce Originally, because it produceth a being, not only as it is a being, but also absolutly in every part.

8. Therefore before the *Creation*, the Creatures had no reall being either of existence, or Essence, although they had a known being from eternity in the knowledge of God.

9. *Creation* then produceth out of nothing, that is, out of matter that doth not præexist, *that hath a being before*, but co-exist, *that hath a being together with the thing created*: For there was nothing from eternity besides God, neither is God the matter or part of any Creature, but only the efficient cause.

10. Indeede somethings are said to be created, whose matter did pre-exist: but then *Creation* respects not only that immediate action, whereby it comes to passe that such things are; but also a mediate action, whereby it comes to passe that the matter it selfe

should

ſhould exiſt of which they are formed: ſo it was in the *Creation* of plants and living Creatures, *Geneſ.*1.20.

11. That nothing, or not being of things, did goe before their being: not only in order of nature, for ſo they might co-exiſt with God from externity: but alſo in order of duration, continuance, according to our manner of conceiving.

12. Hence that beginning in which God is ſaid to create the world, was the end of that duration which nothing had, and the beginning of that which a the world had.

13. Therefore God would by the *Creation*, both ſhew forth his perfection, that he did not neede any Creature or outward thing; for then he had created the world as ſoone as he could. And alſo his freedome whereby he brought forth all things without naturall neceſſity, for if he had created neceſſarily, he had done it from eternity. *Rev.*4.11. *Pſal.*115.3.

14. The world neither was made from eternity, neither could be created from eternity, in that diſpoſition, and order of things, which now it hath.

15. That day had not been, if infinite dayes ought to have gone before, for thoſe dayes going before had never been ended, that that might ſucceed them.

16. Hence alſo it followeth that no Creature was, or could be a cauſe either inſtrumentall, or principall in the act of *Creation*.

17. Every thing created was very good, becauſe it was made neither rashly, nor in vaine, but unto the end which the Maker did attaine unto. *Gen.*1.31. Whatſoever hee made was very good. 1 Tim.4.4. Whatſoever God made is good.

18. Goodneſſe of a thing created is that perfection whereby it is fit to the uſe it ſerves for: Now that uſe is particular, or univerſall.

19. The Particular is that proper operation to which

which any thing ſerves in its proper nature.

20. Univerſall uſe, is the ordaining of one thing with others, for the perfection of the Univerſe or whole. *Pſal.*104. & 148. *Eſay.*40.13.

21. By this goodneſſe all created things in their naturall manner tend to God from whom they came. For the ſecond being is from the firſt, and for the firſt. Hence thoſe phraſes. From him, through him, and for him are all things. *Rom.*11.36.

22. Now naturall things tend unto God. 1. In that they declare Gods Glory. *Pſal.*19.1.2. That they give occaſion to us to know, and ſeeke God, *Rom.*1.20. *Acts* 17.26. 3. In that they ſuſtaine our life, that we may live well unto God. 1 *Cor.*10.31. 1 *Tim.*4.3.4.

23. Time doth co-exiſt or hath a being together with all naturall things, as appeares in that phraſe in the beginning: for then was the beginning of time.

24. Place alſo doth co-exiſt, that is, a certaine ſpace, wherein the extention of the Creature is bounded. *Geneſ.*1.22.

25. But theſe are not properly created; but concreated, or annexed, knit to the things created: becauſe they have not an abſolute, but only a relative entitie or being.

26. Becauſe God created all things of nothing, therefore our faith reſts in him againſt hope, under hope, for thoſe things which are not, as if they were. *Rom.* 4.17.18.

27. The *Creation* of the world is diſtributed according to the parts of the world: for although the world be one, by unity of aggregation, order, and end; yet it conſiſts of parts, diſtinguiſhed not onely according to the ſituation, but alſo according to the Eſſence, and Exiſtence.

28. But the *Creation* of theſe parts of the world, was not altogether and in one moment, but it was finiſhed by

by parts ſucceding one another, in the ſpace of ſix dayes.

29. *Creation* then is of the parts of the world, that are either immediatly perfect, or mediatly, *Pſal.* 33. 6. *Heb.* 11. 3. Gen. 2. 7. 19. 22.

30. *Creation* of things immediatly perfect is, that whereby things were made having their principles, both materiall and formall, at the firſt ingenerated in them, and that in a compleat exiſtence.

31. Hence thoſe Creatures of themſelves are ſubject to no eſſentiall change; as generation, or corruption.

32. The parts immediatly perfect are the higheſt Heaven, and the Inhabitants of it the Angels.

33. The higheſt Heaven, is the dwelling-place of Gods holineſſe, full of all things which pertaine to eternall bleſſedneſſe: where the Majeſty of God doth preſent it ſelfe to be ſeene as it were Face to Face, 1 *Cor.* 2. 8. *Marc.* 12. 23. 1 *Cor.* 13. 12.

34. It is called the third Heaven, *Empyreum* fiery, The Heaven of Heavens, and Paradiſe. 1 *Kings* 8. 27. *Mat.* 18. 10. *Marc.* 12. 25. 2 *Cor.* 12. 2. 4.

35. This Heaven is meant. *Gen.* 1. 1. *Heb.* 11. 10. 16.

36. Angells are Spirits of primary perfection, created to miniſter unto God.

37. That Angels were created appeareth, *Col.* 1. 16. *Pſal.* 148. 5. That they were created the firſt day with the higheſt Heaven, appeareth. 1. From the likeneſſe of nature, that they have. 2. In that they are ſaid to have as it were applauded God in the *Creation* of other things. *Iob* 38. 7. 3. In that they are Spirits. *Heb.* 1. 14. *Luc.* 24. 39. Miniſters of God. *Heb.* 1. 7. 14. Of chiefe perfection, and of an immortall nature. *Luke* 20. 36.

38. Hence the Angels doe ſo excell in cleere ſeeing reaſon, that they are ſaid to be as it were, full of eyes, preſently diſcerning what God would have done by them,

them, and how it is to be done: And in liberty of will, that they performe their offices with diligence, *Psalme* 103.20. And in perfection of ſtrength, that they are able to doe great things. 2 *Peter*.2.11. And in greateſt agility, that as if they had wings, they doe ſwiftly diſpatch that which they have in Commiſſion. *Ezech*.1.6.

39. Their Miniſtery is to celebrate the Glory of God, and to execute his commands. *Pſal*.103.20. Eſpecially about thoſe who ſhall be heires of eternall life. *Hebr*.1.14. *Pſalme* 91.11. & 34.8.

40. They were created ſound in holineſſe, and righteouſneſſe, *Lu*.9.26. *Iohn* 8.44. *Iude* 6. 2. *Pet*.2.4.

41. In number they are very many, unto ten thouſand times ten thouſand. *Dan*. 7.10. *Hebr*.12.22. *Mat*. 26.53. They are diſtinguiſhed among themſelves, in reſpect of their Offices, & Objects, about which they are exerciſed. *Ephe*.1.21. And they are under the command of God and Chriſt only.

42. By the *Creation* God is known, but not God the Father, Sonne and Holy Spirit, becauſe that effecting power whereby the world was created, pertaines to the eſſence of God, and not to his perſonall ſubſiſtence.

43. *Creation* of the parts of the World mediately perfect, is whereby things were made of principles, that did exiſt before.

44. Hence thoſe Creatures are ſubject to change and corruption.

45. Thoſe things that were mediatly perfect have a double exiſtence; firſt a rude and incompleate, then afterwards a compleat, diſtinct, and beautified exiſtence.

46. The rude and incompleat exiſtence of things was in that maſſe which in the beginning was created, without forme, void, and involved in darkneſſe, which is called Earth, Waters, the Deepe.

47. It is ſaid to be without forme; not becauſe it had no forme, but becauſe it neither had beauty, and

orna-

ornament, nor a compleat act of those formes which were afterwards to proceed out of it.

48. In the constitution of the compleat existence of things, two things are chiefly to be respected; Namely, the manner, and order.

49. The manner of constitution containes foure things. 1. The command of God producing every thing: Let be, or let this or that be done: wherein the power of God shines forth, that by his only word or will he did all things. *Psal.* 33.9. *Psal.* 115.3.2. His approbation acknowledging the same things brought forth as good, God saw that it was good. Hence the goodnesse of God shines forth, that he produced all things to a good end and use. *Psal.* 19.2. 3. His ordination assigning to every thing his use; Let it be to this or that end. Hence the wisdome of God shines forth whereby he hath assigned severall uses to every thing, in a most fit way. *Ier.* 10.12. & 51.15. He made the Earth by his power, he stablished the habitable World by his wisdome, and stretched out the Heavens by his prudence. 4. The establishing of a Law, and order, perpetually to be observed in that thing, which is also joyned with ordination. Hence the constancy of God shineth forth, that he would have all Creatures to observe their order, not for some dayes, or yeares, but to the end of the world.

50. These former are not severally expressed in some kind of things; because their imperfection depends upon the perfection of other things: yet in common reason they doe equally agree to all.

51. The order of constitution was thus: In the first day after the bringing forth of the highest Heavens, the Angells, and the unshapen Masse, the subtilest part of that Masse being called forth upward, there was made light, that is, shining fire.

52. On the second day, Of that part which in subtilty

tilty came neereſt to the former there was made Aire.

53. On the third day, the parts of the Maſſe were ſo diſtributed, that the Waters being gathered, in their channels, of that part which was for the greateſt, the Sea was by it ſelfe, and the Earth appeared adorned with Herbs and Trees.

54. On the fourth day, The Luminaries of Heaven were made, to give light upon the Earth.

55. On the fifth day, Fiſhes, and Birds, that dwell in the aire and water were brought forth.

56. On the ſixth day, were brought forth all Terreſtriall living Creatures, firſt the bruti ſh Creatures, and then afterward man: and ſo the Heavens and Earth were perfected, and all the Hoſts of them.

57. In this order the wiſdome, power and goodneſſe of God doth greatly ſhine forth.

58. His wiſdome. 1. In that the ſimple elements were firſt created before things elementary or concrete, and compounded. 2. In that among ſimple things the more perfect were made firſt, which come neereſt to the nature of God. 3. In that thoſe things were firſt created which only have being: then thoſe which beſide being have alſo life: then thoſe that beſide being and life, have alſo ſence: then laſt of all, thoſe things which beſide being, life and ſence, have alſo reaſon. 4. In that in ſimple things, there was a progreſſe from things more perfect to things leſſe perfect, but incompound things from things leſſe perfect to things more perfect, from plants to men.

59. The power of God ſhined forth in that he firſt created the Plants, Herbs and Trees, before the Sunne, and Stars, which are wont to be cauſes in their producing.

60. The goodneſſe of God shined forth in that he created dwellings, before inhabitants, food before living Creatures, thoſe things which should be uſefull for man, before man himſelfe. 61. Man

61. Man as he was the last of the Creatures, so was he the *Compendium*, abridgement of all Creatures, both immedatly and mediatly perfect, partaking the nature of the one, in his soule, and of the other in his body.

62. He was the end of the Creatures mediatly perfect, and so in Gods-intention respected in them, and above them.

63. Hence he is said to be created in another manner then the other Creatures: for they were brought forth by a word only: let there be light, let there be a firmament. But man was brought forth as it were with greater counsell, and deliberation: Let us make man. *Gen.*1.26.

64. For the body was first prepared, and afterward the soule was inspired. *Gen.*2.7. The body of Elementary matter, but the soule was produced of no matter being before, but immediatly by the power of God.

65. The Excellency of man was placed chiefly in this, that he bore the Image of God.

66. Three things are required to make an Image. 1. That it be like. 2. That it be expresse, and framed to imitate another thing as an exemplar, or copy. 3. That that likenesse be either in its specifiall nature, or most noble perfection.

67. Hence it is, that in the inferior Creatures the Image of God is not properly found; but only a shadow, and footstep of it.

68. But in man the proper reason of an Image is found, yet not perfect, which is only in the Son of God. *Col.*1.15. *Hebr.*1.3. But imperfect, not with a privative we, but negative imperfection.

69. This Image then is a conformity of man, according to his measure, to the highest perfection of God.

70. All this Image was naturall to man, but in a different respect, for it was partly the very nature of man, partly it flowed from the principles and perfection of nature,

nature, and partly it was due to nature in a certaine manner.

71. The Image of God in man was partly inward, partly outward. The inward, was the perfection of body and soule.

72. The perfection of the body is that whereby it was absolutely fitted for comlineſſe and uſe agreeable to Gods Will. *Gen.*2.25. *Rom.*6.13.

73. The perfection of the ſoule was that whereby it was of an immortall nature, not only in thoſe faculties by which it was a free principle of its own actions, in underſtanding and will, but alſo being adorned with gifts whereby man was made able, and fit to live well, namely with wiſdom, holineſſe, and righteouſnes. *Eph.* 4.24. *Col.*3.10.

74. The Externall perfection of man was his Dominion over other Creatures, whereby he might uſe them freely to Gods Glory, and his own neceſſity, *Geneſ.*1.26. and 2.19.20.

75. Hence the tilling of the Earth, and getting of food out of the Plants of the Earth, was committed to him. *Gen.*2.25.

76. Hence was the comming of the Creatures to him as to their Lord, and names by him put on them, as by their Lord. *Gen* 2.19.

77. Hence he was placed in the Garden of *Eden* as in his Pallace. *Gen.*2.19.

78. In all thoſe things joyned together the perfection of man was compleate: and from that perfection, a certaine Image of God, or of Divine perfection did ariſe.

79. This *Creation* of man, was, of the *Male*, and *Female*, both of them of nothing, as touching the ſoule. The body of the *Male*, of the Earth, mingled with other Elements. The body of the Woman, of the *Male*, and for the *Male*, that nothing might be wanting to his well being. 1 *Cor.*11.8.9.

80. From

80. From the consideration of the *Creation* our Faith ascendeth above all the order of nature, and apprehends the light of the Glory of God, to be shewed forth in the Face of Iesus Christ, because it is God, who commanded the light to shine out of darkneſſe. 2 *Cor.* 4.6.

CHAPTER IX.

Of Providence.

1. THe *Providence* of God is that Efficiency whereby he provides for his Creatures now made, in all things, according to the counſell of his owne Will.

2. This *Providence* is extended to all things, not only common, but proper. *Pſal.*145.15.16. *Prov.*16.9.33. *Exod.*21.13. Being properly determined of no cauſe, but determining all cauſes: and hence in their manner it is the univerſall and particular cauſe of all things.

3. The *Providence* of God is either immediate, whereby God by himſelfe, as the abſolute ſole cauſe provides for things, or mediate, whereby he provides by the uſe of meanes.

4. God doth all things that come to paſſe immediatly, both by reaſon of his power, in reſpect of all being, which is found in the effect, (for the power of God attaines to every effect. *Deut.*8.3. *Eſay* 28.26.) and alſo by reaſon of the ſubject in reſpect of that being it hath as it is a being: for God himſelfe who is alwayes, and every where preſent immediatly and inwardly, doth worke that in all things alſo.

5. Yet in reſpect of thoſe things upon which ſecond cauſes have their influence by force of their own proper forme, God is not ſaid to worke, immediatly, but medi-

mediatly, becauſe he worketh by the meanes of ſubjects and virtues of ſecond cauſes:

6. God therefore uſeth meanes, not for want of power, but through the abundance of his goodneſſe: that namely he might communicate a certaine dignity of working to his Creatures alſo, & in them might make his efficiency more perceiveable. 1 *Sam.* 14.7. Tis all one to *Iehova* to ſave with many, or with few. Hence God doth often uſe thoſe meanes, to produce the moſt noble effects, which of themſelves, have no aptneſſe to bring forth ſuch effects. 1 *Cor.* 1.27.28. *Amos* 5.9.2. *Chr.* 24.24. Alſo he doth often make the moſt fit means, ineffectuall. *Pſal.* 33.16. & 127.1.2. *Hoſ.* 4.10.

7. Hence our Faith doth not properly reſpect thoſe means which God uſeth, neither depends on them, but on God only, who can relieve all our neceſſities either with means, or without meanes, as it ſeemes good to him. *Dan.* 3.17. Our God whom we worship is able to deliver us out of the hot fiery Fornace, and out of thy hand, O King.

8. The *Providence* of God is either Ordinary and uſuall, or Extraordinary and unuſuall.

9. The ordinary providence is whereby God obſerveth that order in things which was appointed from the beginning. The reaſon of which order requires, that ſome certain thing goe before, and from that being put, ſome certaine thing follow after. *Hoſ.* 2.22. I will heare the Heavens, and they ſhall heare the Earth, and the Earth ſhall heare the Corne, and the Wine, and the Oyle, and they ſhal heare *Iſrael.*

10. That order in naturall things is the Law of nature, common to all things or the very nature of things, as it is ſtabliſhed in a certaine order, ariſing from the force and efficacy of that never to bee revoked Word of God given in the beginning: Let it be made, let it be, be it ſo, which expreſſing the reſpect of a thing to come doth

doth signifie perpetuity and constancy, and by its virtue doth effectall things which doe usually come to passe of the same things. *Ier.* 31.35.36. The statutes of the Moon, and of the Starres, &c. and 33.20. My Covenant of the day and my Covenant of the night.

11. Extraordinary providence is that whereby God provideth for things beyond the usuall, and appointed order of them, in which manner whatsoever is effected, is by a metonymy of the effect called a Miracle.

12. A Miracle is an operation above the order appointed whence true Miracles doe alwayes give evidence of the omnipotency of the doer. Hence God only is the Author of true Miracles.

13. Men may be morall causes of Miracles, as they obtaine this of God that he would doe them, or as God useth their help as a signe, or token of a Miracle to be done by him, yet they cannot be causes really efficient, nor indeed, instrumentall, much lesse principall.

14. The *Providence* of God is either conservation or gubernation.

15. Conservation is that whereby God maketh all things, both universall, and singular, both in their Essence and existence, and in their strength, to persist, and continue. *Psal.* 104. 19. 20. *Acts* 17. 28. *Heb.* 1.3. Which is of Schoolemen, not unfitly called *Manutenentia Dei, Gods holding in his hand*, because by it God doth sustaine all things as with his Hand.

16. This conservation doth necessarily come between *Creation*, and government of things created: because whatsoever is created, is created to some end, and use, to which also it ought to be directed and governed: but it cannot attaine that end, nor be directed to it, unlesse it be continued and conserved in its being.

17. Gods conservation is necessary for the Creature because the Creature doth every way depend upon the Creator, not only as touching its *Fieri*. i. being to be made,

made, but also touching its *Esse*, *existere*, *permanere*, & *operari*. i. Being, Existence, Continuance, and operation: so that every Creature should returne into that nothing whereof it was made, if God should not uphold it, and the very cessation of Divine conservation, would without any other operation presently reduce every Creature into nothing. *Psalme* 104. 29. If thou hidest thy Face, they are troubled, if thou takest away their breath they die, and returne to their dust.

18. Some things are conserved immediatly, namely such as are subjected unto God only. This conservation is in very deed the same with Creation, differing only in reason, in that *Creation* includes a certaine newnes which conservation excludes, & *Creation* excludes a precedent existence which conservation includes, so that that conservation is nothing else then as it were a continued *Creation*, and therefore it is joyned with *Creation*. *Neh.* 9. 6. Thou hast made, and thou preservest all these things.

19. Gubernation is that whereby God directeth and leadeth all his Creatures to their proper ends. *Psal.* 29. 10. *Iehova* sits King for ever.

20. The government of all things ought to be of God. For they would never certainly attaine the end to which they were created, unlesse they were governed by the same power, by which they were created: and it proceeds from imperfection, when he leaves the work that he hath made, to be directed by another afterward.

21. This Gubernation includes intrinsecally, not only meanes convenient and fitting to the end, but also their certaine efficacy, or the attainment it selfe. The order therefore of this government is certaine, immoveable, and indissoluble, so that the Creature cannot wholly withdraw it selfe from all order of government, although it may decline from its particular order. *Gen.* 50. 20.

22. This

22. This government is common or ſpeciall.

23. Common is that whereby God doth govern all things in a like manner, unto this government belongeth, Firſt, The Law of nature common to all things, which is a certaine participation of the Law, and Will of God, put into all things from the beginning. *Iob* 38. 12. Haſt thou commanded the morning, and made known to the day-ſpring his place, &c. Secondly, a naturall inclination, which is a principle of working according to that law, *Iob* 5. 7. The ſparkes fly upward. Thirdly, a naturall inſtinct: which is a peculiar ſtirring up of the living Creatures, to ſome more noble acts, with a certaine ſhew and print of reaſon. *Pro.* 6. 6. Goe to the *Piſmire*, O ſluggard, behold her wayes and be wiſe. And 30. 24. Theſe foure are ſmall upon the Earth, but they are exceeding wiſe, the *Ants*, the *Miſe*, the *Locuſts*, the *Spiders*, *Ierem.* 8. 7. The *ſtorke*, the *Turtle*, the *Crane*, and *Swallow* obſerve the times of their comming. Fourthly, A certaine obedientiall power, whereby all Creatures are apt to obey the command of God. *Pſa.* 103. 21. & 148. 8. Doing his pleaſure, fulfilling his Word.

24. This government ſhines forth in the operation of all things, firſt in that they alwayes looke to ſome certaine end, and ſo it is neceſſary that they be acted and governed by an intelligence every where preſent, and omnipotent, that is, of God himſelfe. *Iob* 38. 27. In ſending down raine to ſatiffie the waſt place, and bringing forth the bud of the tender Herbe, *Iſay* 55. 10. The raine cauſeth that the Earth bring forth ſeed to the ſower, and bread for him that eateth. Secondly, In that the works of nature are ordained ſo accurately, and agreeable to reaſon, that they cannot but proceed from higheſt reaſon. *Prov.* 30. 25, 26, 27. 28. Thirdly, in that beſides a proper ordination whereby every thing ſeekes his own perfection, they doe keepe as it were a com-

mon ſociety and all doe more deſire the conſervation of the whole then of themſelves, as it is to be ſeen in heavy things which are caried upward to avoyd an emptineſſe.

25. By force of this Gubernation all ſecond cauſes, are in a certaine manner determined afore, that is, Firſt, they are ſtirred up, to worke, by an influence, or *previous* motion, in regard that (beſide the communicating of ſtrength, and ſuſtentation of the ſame) there is ſome ſuch thing required neceſſarily to bring forth that into act which before was in the power of the Creature. Secondly, they are applied to a certaine object, about which they are exerciſed in working. *Ezech.* 21, 21, 22. &c. 2. *Sam.* 16. 10. Alſo by force of the ſame government they are ordered, that is, 1. Limits, and bounds are ſet to their actions: *Iob* 1. 12. & 2, 6. & 38, 10, 2. Some good is drawn out of their action, *Gen.* 50. 20.

26. Becauſe the exerciſe of that ſtrength which is in the Creatures depends upon the Will of God; hence it is that we truſt in God alone, & not in thoſe Creatures, by which the kindneſſe of God is derived to us.

CHAPTER X.

Of ſpeciall Gubernation about intelligent Creatures.

In the former diſputation common Gubernation was handled: now followes ſpeciall Gubernation.

1. SPeciall *Gubernation* is that whereby God doth governe reaſonable *Creatures* in a ſpeciall manner.

2. The

2. The speciall condition of those *Creatures* doth cause the difference. For seeing they are in some sort immortall, and created after the Image of God, and have an inward principle of their own actions proceeding from counsell, therefore they are to be governed to an eternall state of happinesse or unhappinesse, and that agreeably to counsell, and freedome.

3. Yet this speciall *Gubernation* doth not conclude that reall *Gubernation* of the reasonable Creature, which is common to all *Creatures*, but is added to it.

4. This morall government consists in teaching, and fulfilling according to that that before he hath taught *Micah.* 6.8. He hath shewed thee O man what is good *Deut.*30,15. Life and good: Death and Evill. Hither to properly pertaineth that revealed Will of God whichis the rule of doing as touching manners, to the reasonable *Creature*. God governes by teaching, partly in making a Law, partly in establishing it.

6. A Law is made by commanding, and forbidding.

7. A Law is established by promising, and threatning.

8. God governes by fulfilling, when he performes those things he hath taught. *Ierem.* 32. 19. Thine eyes being open do looke unto all the wayes of men, that thou mayest give to every one according to his wayes, and according to the fruit of his doings.

9. From this speciall and proper way of governing reasonable *Creatures*, there ariseth that covenant, which is between God and them. For this covenant is as it were a certaine transaction of God with the *Creature*, whereby God commandeth, promiseth, threatneth, fulfilleth, and the *Creature* doth tie it selfe in obedience to God thus covenanting. *Deut.* 26,16,17,18,19. This day *Iehova* thy God commandeth thee. &c. Thou hast avouched this day the Lord to be thy God, &c. *Iehovah* hath avouched thee this day, &c. To make thee high, &c. And

that thou mayest be an holy people, &c.

10. Now because this way of entring into covenant is not between those that are equall, but between Lord and servant. Therefore it pertaines to government, whence also it is most properly called not the covenant of man, but of God, who is the author, and chiefe Executor of it. *Deut.* 8. 17. 18. That he may performe his covenant.

11. By vertue of this covenant the morall workes of the intelligent *Creature*, whilst he is in the way, have alwayes a respect, either to happinesse as a reward, of to unhappinesse as a punishment: but in the last there is meriting, but in the other not.

12. Hence the proper and highest difference of a good work and sinne doth flow, namely in that a good worke is an operation expecting happinesse of another by way of reward: as by the oppolite privation of it, evill workes are made in their kind extreamly evill.

13. Hence ariseth the force & reason of conscience, which is the judgement of an intelligent *Creature* of it selfe, as he is subjected to God.

14. Speciall government of the reasonable *Creature* is of Angels and men.

15. Speciall government of Angels, is either a speciall prescription, or ordering the event that followes upon it.

16. This was the same Law as touching the substance, with the morall Law which is contained in the Decalogue.

17. Yet those in the Decalogue are to be excepted which either pertaine to the nature of mans body, or the condition of this mortall life, which take no place in them, as many things of propagation pertaining to the seventh precept. *Matth.* 22. 30. Also many things pertaining to the fift precept, of subjection of inferiors of their superiors, in like sort some things belonging to the

eighth

eighth precept of every ones getting of food in his vocation: finally many duties of the second and fourth Commandement to be performed to men.

18. The ordering of the event, was in some, a preservation to persist in obedience. Hence it is that they were confirmed in good, and endowed with full happinesse, so that they doe immutably cleave to God, with perfect obedience, and fullnesse of glory. Whence those Angells are called elected. 1. *Tim.* 5. 21. Good and holy, *Luc.* 9. 26. Blessed also, and Angels of light. 2. *Cor.* 11. 14.

19. In others, the ordering of the event was a permission, whence it is that they abusing their liberty did fall into Apostasie.

20. Hence it is that from that time they were obstinate, in evill, and condemned to extreme misery. *Iud.* 6. 2. *Pet.* 2. 4. Whence the evill Angells, are called impure spirits, and angells of darkenesse. *Luke* 8. 2. & 9. 42.

21. In that different ordering, there doth manifestly appeare the election of some Angels, and reprobation of others, by Gods free counsell, and good pleasure.

22. Touching the time of the fall of Angels, it doth only appeare, that it was before *Adams* fall.

23. Touching the kind of their sin which was first committed by them, it is most like that it was pride.

24. Touching their punishment the Scripture witnesseth that it is not yet inflicted in the highest degree, but to be inflicted in the end of the world. *Matth.* 25. 41. 1. *Cor.* 6. 3.

Thus much of the government of Angells.

The government of Man followes.

25. In the speciall government of men, Two things are to be observed, as in the government of Angells, namely prescribing a Law, and ordering the event that

would thence follow. Yet there is not the same reason of all on either side.

26. In prescribing a Law there is like reason. 1. In that the Law prescribed to Men and Angells, was the same as touching the Essence of it: namely morall, the summe whereof is in the Decalogue. 2. In that that it was written in the heart by way of habit, wherein the first reason of conscience is placed, which is called *Synteresis. Rom.* 2, 15.

27. But the similitude, and difference is divers. For, First, The principles indeed of this Law are common to Angells and Men, but many secundary conclusions are only proper to men; as of Parents, mariage, meats, and the like.

28. Secondly, seeing man is of a more imperfect nature then Angells, and so needs more instruction and exercise: therefore there was added to the Law of nature a certaine positive thing, otherwise of the same reason with it: as the sanctifying of the seventh day.

29. Thirdly, because Man in this animall life doth understand by sences, and so is as it were led by the hand from sensible things to intelligible and spirituall, therefore unto that spirituall Law there were added unto Man outward Symboles, and Sacraments, to illustrate, and confirm it. And in these Symboles, there was contained, both a certaine speciall, and positive Law, & a profession of generall obedience to the Law of nature before put into him and also a confirmation of that solemn sanction of the Law, which did consist of promises, and threatnings.

30. Fourthly, because *Adam* was the beginning of mankind, out of whom all Men were to be derived, therefore a Law is given to him not only as one private person, as was done in the Angells, but also as a publique person, or the head of mans nature, from whom all good and evill was to be derived to his posterity.

sterity. *Acts* 17.26. *Rom.*5,18,19. 1.*Cor.*15.21.22.

31. Fifthly, in the sanction of this Law, there was contained a promise, of continuing animall life, and of exalting it afterward to spirituall, as also a threatning of bodily death which had no place in the Angells.

32. This interpretation being had, the Law and covenant of God with man in the *Creation* was, *Doe this, and thou shalt live*: If thou doe it not, thou shalt dye the death. In which words there is first contained a precept, *Doe this.* 2. a promise joyned to it. If thou doe it, thou shalt live, 3. A like threatning. If thou doe it not, thou shalt dye the death.

33. Unto this covenant there were two Symboles, or Sacraments adjoyned, In one of which the reward due to Obedience was sealed by a Tree, namely of life, and in the other the punishment of disobedience was sealed by a Tree, namely of knowledge of *good* and *evill*: that was a Sacrament of life, this a Sacrament of death.

CHAPTER XI.

Of Mans Apostacy, or Fall.

In the former dispute, we have treated of the first part of the speciall government of Men, which consists in prescribing a Law: the other part followes, in ordering the Event.

1. IN ordering the Event, as to Man, there are two things to be considered διατηρησις, and ἀνάστασις *Mans fall*, and his restoring. *Rom.*5.19. 1.*Cor.*15.21.

2. In the Angells there was preservation of some, and

and *Apostacy* of others, but no ἀνάστασις restoring of those that did *Apostate*. But in Man there could not be both preservation and apostasy, together: because all men were created in one *Adam* as in the beginning, roote, and head: but in one and the same *Adam*, some men could not be preserved from the *Fall* and others *Fall*.

3. In the Angells there was no ἀνάστασις or Restoring. First, Because they *Fell* from the highest top of excellency: Secondly, because in the *Fall* of Angells, all the Angelicall nature did not perish, but by the sin of the first Man all mankind did perish.

4. The *Apostacy* of Man is his *Fall* from obedience due to God, or transgression of the Law prescribed by God.

5. In this *Fall* two things are to be considered. 1. The committing of the transgression. 2. The propagation of it.

6. The committing of the transgression was accomplished in the eating of the forbidden Fruit, which was called the Tree of the knowledge of *Good* and *Evill*: but the first motion or degree of this disobedience, did necessarily goe before that outward act of eating, so that it may be truly said that Man was a sinner, before he had finished that outward act of eating. Wence it is that the very desire which *Eve* was caried toward the forbidden Fruit, doth seeme to be noted, as some degree of her sin. *Gen.* 3. 6. When the Woman saw, that the Fruit of the Tree was good for Meate, and most delightfull to the Eyes, and the Fruit of the Tree to be desired to get knowledge, she tooke and eat.

7. Therefore the first degree and motion of this disobedience, was an inordinate desire of some excellency, by the lifting up of the mind: which that she might attaine, the forbidding of God being laid aside, through unbeliefe, she would make triall, whether the forbidden

den Fruit had some power to confer such an excellency.

8. Hence was the grievousnesse of this sin, which did not only containe pride, ingratitude, and unbeliefe: but also by violating of that most solemne Sacrament, did make shew of, as it were a generall profession of disobedience, and contempt of the whole covenant. All which also were so much the more foule by how much the condition of the sinner was more perfect.

9. In the committing of this transgression two things are to be considered, the causes; and consequents of it.

10. Causes were one principall. And others adjuvant.

11. The principall cause was man himselfe, by the abuse of his free will. *Eccles.* 7. 29. For he had received that righteousnesse, and grace by which he might have persisted in obedience if he would. That righteousnesse and grace was not taken from him before he had sinned, although that strengthning and confirming grace by which the act of sinning should have been actually hindered, and the contrary act of obedience brought forth was not granted unto him, and that by the certaine, wise, and just counsell of God. God therefore was in no wise the cause of his *Fall*: neither did he lay upon man a necessity of falling, but man of his own accord, did freely *Fall* from God.

12. The adjuvant causes were the Devill, and the Woman.

13. The first sin of the Divell was pride: From pride did presently follow envy towards God, and Gods Image in Man; For because he had lost an orderly Excellency by affecting one out of order, therefore the Excellency of others grieved him, and he was maliciously bent to oppose it. But the Devill was not the compelling cause, neither the cause of sufficient direct

neceſſary or certaine efficacy in procuring that ſin: but only the counſelling and perſwading cauſe, by tempting, whence alſo it is that he hath the name of the tempter. *Mat.* 4. 3.

14. The tempting of the Divell is a fallacy, or ſophiſticall argumentation: whereby under a ſhew of that which is true, and good, he labours to ſeduce to that which is falſe: and induce to that which is evill.

15. In this tentation, the good which he propounded, and as it were promiſed, was shewed to be as it were the greateſt: the way to be uſed to attaine that good, was propounded to be as it were eaſie, and light: that greateſt evill which did hang over his head, was hidden from him.

16. The Devill is wont to goe the like way in all his tentations, which he doth inſnare mankind with; yet in this tentation a certaine ſpeciall cunning is to be obſerved which containes many crafts and thoſe very ſubtile.

17. The firſt of them was in that he choſe a *Serpent* for his inſtrument which had a certaine naturall aptneſſe, which the Devill knew how to abuſe.

18. The ſecond ſlight was in that he dealt with the Woman 1. *Tim.* 1. 13. Whether in the preſence, or abſence of her husband the Scripture is ſilent.

19. The third ſlight was in that he determined nothing at the firſt ſpeech: but only propounded a certaine queſtion to the Woman, as if he were ignorant of thoſe matters? Hath God indeed ſaid?

20 The fourth was that his queſtion had much ambiguity in it, for ſo might be underſtood that he should not aske of Gods command, but of the ſence or meaning of that command, peradventure not ſufficiently underſtood by man, If the queſtion be underſtood of the command it ſelfe, then he might ſeem to have asked whether God had forbidden them, that they should not

not at all eat of the fruit of any Tree, or as the Woman her selfe answered whether he had forbidden them the use of that one Tree, and so had not simply given them leave for all.

21. The fift was that having first called the command of God into doubt by that question, he did so artifically extenuat the sanction of it, or communication adjoyned in the conceit of the Woman now wavering, that she should deny either the truth, or at least the necessity of it.

22. The sixt was that after he had weakened the Commandement, and the sanction of it, it doth oppose a prediction quite contrary.

23. The seventh was that to confirme that prediction, he doth both abuse the Name of God, and the Name which God had imposed on the Tree. *Gen.* 3. 5. God knoweth that what day ye shall eat thereof your Eyes shall be opened, and you shall be as Gods knowing *Good and Evill.*

24. Hence it is that the Divill is called a *Serpent*, a *Lyer*, a *Seducer*, a *Man-slayer*. *Revelations* 12. 9. *Iohn* 8. 44. *Rev.* 20. 10.

25. With this tempting of the Devill there was joyned the tempting of God, whereby he did so order that businesse, that it might thence be manifest what was in Man. But this tempting of God was neither Evill, nor tending to Evill.

26. A third tempting did follow these: namely of Man towards God, wherein he did in a certaine manner make triall of the truth and Grace of God: namely making triall, whether God would preserve him, although he did not cleave to him, or whether he would certainly doe what he had threatned.

27. A fourth temptation of *Eve* did accompany that namely towards her selfe, whereby she received the tentation or suggestion of the Devill, into her selfe, and

applied to her selfe to her own ruine.

28. From that arose a fifth, whereby the Woman serving the Divill, as his instrument did tempt *Adam*: and from that proceeded a sixth, whereby *Adam* tempted himselfe, whilst he consented with a certaine purpose to the Woman, and the Devill.

29. Either all or most of these tentations are found also in every Mans sins.

30. And so that sin was consummated, as touching the *Fall* of Man-kind in *Adam*, for *Adam* was properly the beginning of Man-kind, not *Eve*. Unlesse as she was made for him, and with him, did make one and the same beginning. Hence it is that we read in Scripture of a second *Adam*, but not of a second *Eve*.

CHAPTER XII.

Of the consequents of Sinne.

In the Former disputation wee treated of the Fall, and the causes of it: now follow the consequents of the Fall.

1. THE consequents of *Sinne* are. 1. Guiltinesse and Filthinesse, 2. Punishment, properly and distinctly so called.

2. Guiltinesse is the binding of the Sinner to undergoe just punishment for his fault. *Levit.*5.2,3,4,5. He is guilty. *Rom.*3.9. We have proved that all are under *Sinne*. And *Vers.*19. All the world is guilty before God. 1.*Cor.*15.17. Ye are in your *Sinnes*.

3. Hence that distinction, of Guiltinesse of the fault, & guiltinesse of punishment, as also that distinction of the

the Papists of remission of the punishment, and of the fault is a distinction without a difference.

4. That guiltinesse is not the forme of *Sinne*, but an affection, or a consequent adjunct, partly separable, partly inseparable.

5. Now it followes *Sinne*, partly by vertue of the Law of God adjudging punishment to *Sinnes*, in which respect it hath some good in it, and is of God: and in this respect, God cannot separate that guiltinesse from *Sinnes*. Yet as it flowes from *Sinne*, and is a worthinesse and deserving of punishment, it doth also partake of the nature of it, and it is a vitious thing: and in this respect it cannot be separated from *Sinne*. This double consideration of guiltinesse is intimated, *Romans* 1. 32. Knowing the Law of God, that they that doe such things are worthy of death.

6. From this guiltinesse there followeth a conscience altogether evill: namely accusing & condemning justly. And hence followes horrour, and flying from the presence of God, *Gen.* 3. 8. 20. *Heb.* 2. 15. *Rom.* 8. 15.

7. Filthinesse is that spirituall pollution, whereby a sinner is made destitute of all comlinesse, and honour, and becomes vile. *Matth.* 15. 11. *Rev.* 22. 11.

8. This filthinesse doth immediatly follow the offence of the *Sinne*, and remaineth in the *Sinner*, after the act of *Sinne* is past and ceaseth to be: it is wont to be called the spot of *Sinne*, Corruption, Defilement, Deformity, Dishonesty, Nakednesse, Uncleannesse, a blot, and somtimes *Culpa*, a fault.

9. From this filthinesse there followes; First, A turning away from God, *Esay* 1. 15. Which is also called abomination, and detestation, *Prov.* 1. 32. Especially in respect of greater *Sinnes*. *Prov.* 3. 16. *Ierem.* 16. 18. Secondly, the shame of a man to his confusion, *Gen.* 3. 7. For such a shame, is a feare arising from the conscience of some filthinesse. *Rom.* 6. 21. What fruit had you of

those

those things whereof you are now ashamed?

10. Punishment is an evill inflicted upon the *Sinner* for his *Sinne*.

11. It is called an evill because it is a privation of good. But it is not a privation of an honest good, as it is honest, as *sin* is: but its a privation of the good of happinesse, in respect of the *Sinner*, who is punished.

12. It is said to be an evill inflicted, not simply contracted, because it pertaines to rewarding and revenging Iustice.

13. It is said to be inflicted for *Sinne*, because it hath alwayes respect and order to the desart of *Sinne*, unto which punishment followes from the offence, by reason of the prohibition, and from the guiltinesse, by reason of the commination.

14. Therefore punishment properly so called, hath no place but in Intelligent Creatures, in whom also *Sinne* is found.

15. Because *Sinne* is reduced into order by punishment, and *Sin* in it selfe is in some measure against the goodnesse of God, but punishment only against the good of the Creature: therefore *Sin* hath more evill in it selfe then punishment.

16. Hence it is that the least *Sin* is not to be admitted, although the greatest punishment might by that meanes be avoyded, or the greatest good obtained. *Rom.* 3. 8.

17. In the ordaining of punishment divers attributes of God doe shine forth, chiefly Holinesse, Righteousnesse, and Mercy.

18. The holinesse of God in the largest significatio n is that whereby he is free and as it were separated from all imperfection. *Isa.* 6. 3. *Rev.* 4. 8. But that holinesse of God which doth there properly shine forth is that whereby he being pure from any spot of *Sinne*, cannot communicate with any *Sinne*. *Psal.* 5. 5. Thou art

not

not a strong God that delighteth in iniquity: evill shall not dwell with thee. *Hab.*1.13. Thou art of purer Eyes then that thou mayest behold Evill.

19. The revenging justice of God which here shines forth is that whereby he inflicteth evill upon them that doe evill. 2. *Thes.*1.6. It is just with God to render affliction to them that afflict you.

20. This Justice as it doth burne simply against *Sinne* is called wrath *Rom.*1.18. *Eph.*5.6. As it doth more fiercely wax hot it is called fury. *Deut.* 29.20. As it doth give sentence to be executed against a *Sinner* it is called judgement. *Rom.* 2.5. As it doth execute the sentence given, it is properly called revenge. *Heb.*10.30.

21. Mercy here shining forth is that whereby he punisheth *Sin*, lesse then the condigne desert of it.

22. This mercy is clemency or beneficence.

23. Clemency is that whereby he doth moderate the punishments that are due, *Lam.*3.22. It is the Lords great kindnesse that we are not consumed.

24. Clemency appeares in patience, and long sufferance.

25. Patience is that whereby he doth forbearingly suffer *Sin*, and spares the *Sinners*. 2. *Pet.*3.9.

26. Long sufferance is that whereby he doth long suspend revenge. *Exo.* 34.6.

27. Beneficence is that whereby, being rich in goodnesse, he powreth forth many good things, even upon *Sinners*. *Matth.* 5.45.

So much of the Guiltinesse, Filthinesse, and punishment of sinne in generall, now followes the punishment in speciall.

28. The punishment inflicted on man for *Sinne* is death. *Gen.*2.17. *Rom.*5.12.

29 This

29 This Death is a miſerable privation of life.

30. By the life of man is underſtood, both the conjunction of the ſoule with the body, and all that perfection, which was agreeable to man in that ſtate, whether it was actually communicated, or to be communicated upon condition. *Pſalme* 36. 10. With thee is the Fountaine of life, in thy light wee ſhall enjoy light.

31. Therefore Death is not from God, as he did ordaine nature, but it is from God, as taking vengeance on *Sinne*; and ſo properly from *Sinne*, as the meritorious and procuring cauſe.

32. But that Death is not a ſimple, and bare privation of life, but joyned with ſubjection to miſery: and therefore is not the annihilating of the *Sinner*, whereby the ſubject of miſery being taken away, the miſery it ſelfe ſhould be taken away.

33. A certaine Image and repreſentation of this Death was the caſting out of Paradiſe, in which there was contained a Symboll or Sacrament of life. *Geneſ.* 3. 22. 23. 24.

Thus much of Death in generall: It followeth to ſpeake of it in ſpeciall.

34. In Death, or the curſe of God that doth lye upon *Sinners*, there are two degrees; the beginning of it, and the perfection of it: and two members; The puniſment of loſſe, or privative; & the puniſhment of ſenſe, or poſitive: and there are two kinds; Death ſpirituall, and corporall.

35. The beginning of ſpirituall Death, in matter of loſſe, in the defacing of the Image of God, that is, the loſſe of grace, and originall Iuſtice. *Rom.* 3. 23. They are deprived of the glory of God. *Eph.* 4. 18. Being ſtrangers from the Life of God.

36. By

36. By this losse of grace, man is robbed of all saving giits : and so nature is weakned, put out of order, and as it were wounded.

37. The beginning of spirituall death in matter of sence, is spirituall bondage.

38. Spirituall bondage is a subjection to the power of darknesse, or of spiritually deadly enemies. *Coloss* 1. 13. Hath taken us out of the power of darkenesse. 2. *Pet.* 2.19. Of whom a man is overcome, of the same hee is brought in bondage.

39. This bondage, is bondage of the Devill, and those that serve the Devill.

40. Bondage of the Devill, is a subjection to that power of the Devill, whereby he effectually worketh in men, & in respect of them he hath command of Death *Act.*26.18. 2. *Cor.*4.4. *Iohn* 12.31. & 16.11. 2. *Tim* 2.26. *Eph.*22.

41. Bondage of the servants of the Devill, is of the world and *Sinne.*

42. Bondage of the world is a subjection to the entisements which are found in the world. *Phil.* 3. 19. 1 *Iohn* 4.5. & 2.15.16.

43. Service or bondage of *Sinne*, is that whereby a man is so captivated under *Sin*, that he hath no power to rise out of it. *Rom.*6.16.17.19.20.

44. By this bondage it comes to passe, that although freedome of will remaine; which is essentiall to mans nature, yet that freedome which pertaines to the perfection of humane nature, (the property whereof was that power to exercise acts spiritually good, and by that meanes acceptable) is not found in his sinfull state unlesse, Remote, and Dead.

45. From this beginning of spirituall Death, there followes the multiplying of *Sin* in this life present.

46. Those *Sins* that follow, have some respect of punishment, in respect of the first *sin. Rom.*1.26.

47. But

47. But this reſpect of puniſhment is attributed to thoſe *Sinnes*, firſt by reaſon of the effects or conſequents of them, becauſe they further the Death of man, and increaſe his miſery: Secondly, they are ſaid to be puniſhments in reſpect of that inward ſuffering to which man is ſubjected to in ſinning; whereby alſo his nature is preſſed down, and made more baſe. Thirdly, they are ſaid to be puniſhments of the former *ſin*: becauſe that former *ſinne* was a cauſe for which man is deprived; of that righteouſneſſe, and grace, or Divine helpe, by the abſence whereof it comes to paſſe, that man runs into thoſe *ſins*. Fourthly, they may be ſaid alſo in a certaine manner puniſhments of the former *ſin*, becauſe that former *ſin* was a cauſe diſpoſing and preparing man to commit the following *ſins*, and in that reſpect it hath brought upon man all thoſe *Sins*, and whatſoever evills, doe either accompany or follow them.

CHAPTER XIII.

Of Originall Sinne.

In the former diſpute (Theſi 45.) the multiplication of ſinne was given as a conſequent from the beginning of ſpirituall Death, which we will thus ſhew forth in the following Theſes.

1. THe *Sinne* that followed upon the firſt Fall is either Originall, or Actuall.
2. Originall *Sinne*, is an habituall exorbitancy, of the whole

whole nature of man, or it is a deviation from the Law of God.

3. Because it is the corruption of the whole man: hence it is called in the holy Scriptures. *The old man. Rom.6.6. Eph.4.22. Col.3.9.* The body of *Sinne. Rom.6. 7.24.* A Law of the members. *Rom.7.23.* And the members themselves. *Col.3.5.* Flesh. *Iohn 3.6. Rom.7.5.18.25.*

4. Hence also it is that in Scripture, a *homogeneall* corruption is attributed not only generally to the whole man, but also to every part of it: as to the understanding, *Gen.6.5.* The imagination and thoughts only evill. *Rom.8.5.6.7.* They savour the things of the flesh. To the conscience. *Tit.1.15.* Their mind and conscience is defiled. To the will, *Gen.8.21.* The imagination of the heart of man is evill from his childhood. To the affections of every kind. *Rom.1.24.* To uncleanesse in the lusts of their hearts. Lastly, to the body and all the members of it. *Rom.6.19.* Your members servants to uncleanesse, and iniquity to commit iniquity.

5. This *Sinne* is said to be an exorbitancy, or deviation of man, because it is in man an habituall privation of that due conformity to the Law imposed on man by God, wherein he ought to walk as in his way.

6. Hence it is that that originall depravation is called in the Scriptures *Sinne* or that *Sinne*, by a certaine speciall appropriation. *Rom. 6.12.7.1.* ἁμαρτία *Rom. 7.8.20.* The Law of *Sinne. 7.23. Sinne* dwelling in us, inhering, adhering and compassing us about. *Rom.7.17. 20.7.21. Heb.12.1.*

7. This disorder in man, hath as it were two parts. One formall, and the other as it were materiall, *Ier.2. 13. My people have done two evills: they have forsaken me, &c.* That they might dig to themselves Cisternes. The description of actuall *Sin* doth containe the picture of originall, as the daughter doth containe the picture of the mother.

8. The

8. The formall part is an averſion from good. *Rom.* 3.12. There is none that doth good, no not one.

9. The materiall part is a turning and inclining to evill. *Rom.*7.23. The Law of *Sin.*

10. By reaſon of this originall depravation, it commeth to paſſe, that although the will of man be free in the ſtate of *Sinne*, as touching all acts which it doth exerciſe, yet it is captive and ſervile, as touching the manner of doing, becauſe it is deprived of that power whereby it ſhould will well, and that inclination is as it were a forme whereby it commes to paſſe that it willeth amiſſe, even when that thing is good about which it is exerciſed in willing. *Rom.*3.12.7.14. 2 *Cor.*3.5. *Iohn* 8. 34. 2 *Pet.*2.19. *Rom.*6.16.

CHAPTER XIV.

Of Actuall Sinne.

1. *Thus much of Originall: Now followeth Actuall Sinne.*

2. ACtuall *Sinne* is an exorbitancy of mans action: or a deviation of it from the Law of God. 1 *Iohn* 3.4. It flowes from originall *Sinne*, as an act from an habit: or as the fault of the perſon flowes from the fault of nature. In which reſpect alſo originall *Sin* is rightly called the fall of *Sinne*. *Fomes peccati.*

3. Therefore actuall *Sinnes* although they are often oppoſite one to another in reſpect of their objects, and their ſpecial wayes whereby they are carried towards their objects: yet in reſpect of that beginning or foundation whence they proceed, they are indeed tied & knit together, *Ia.*2.10. 1 *Tim.*6.9. 4. Actu-

4. Actuall *Sinnes* are diverſly diſtinguiſhed among themſelves, Firſt, in reſpect of degree. One *Sinne* is greater or leſſer then another. *Ezech.* 5. 6. & 8. Shee hath changed my judgements more then the *Gentiles* themſelves. & 8. 15. Thou ſhalt ſee yet greater abominations then theſe. *Iohn* 19. 11. He hath the greater *Sinne*: whence alſo puniſhment is greater, or leſſer. *Luke* 12. 47. He that knoweth and doth not, ſhall be beaten with many ſtripes, and he that knoweth not and doth, ſhall be beaten with few ſtripes, *Mat.* 11. 22. 24.

5. But this difference of degrees depends. Firſt, upon reſpect of the perſon by whom it is committed. *Numb.* 12. 14. Whence it is, there is a difference between Fornication, Adultery, & Inceſt. 2. Upon the kind and nature of the thing, *Mat.* 5. 21. 22. He that is angry unadviſedly: he that calleth *Raca*: he that ſaith, thou foole. 3. Upon the intending, and remitting the Act. *Phil.* 3. 6. As concerning, zeale perſecuting the Church, 1 *Tim.* 1. 13. A blaſphemer, a Perſecutor, and Injurious. 4. Upon the way, and manner of committing: for it is done either out of ignorance, infirmity, or with an high hand. *Num.* 15. 27. 30. If a ſoule ſhall *Sinne* through error, he ſhall offer a ſhe Goat, but the ſoule which ſhall commit with an high hand, ſhall be cut off. *Pſalme* 19. 13. 14. 1 *Cor.* 6. 7. There is utterly a fault in you. 5. Upon the circumſtances of place, time, and the like. *Iſa.* 26. 10. When favour is ſhewed to a wicked man, he will not learne righteouſneſſe: in the land of uprightneſſe, he doth wickedly.

6. Secondly, the ſpeciall difference of actuall *Sinnes* is properly privative, and doth formally depend upon the difference of rectitudes, from which theſe acts doe decline.

7. Therefore that diſtribution of *Sins* as they are contrary to the Commandement of God, is moſt proper.

8. Thirdly

8. Thirdly, actuall *Sin* is distinguished in respect of parts: into *Sinne* of Omission, and *Sinne* of Commission. For seeing there are as it were two part of originall *Sinne*, turning from good, and a turning to evill: actuall *Sinne* that flowes from thence hath a double respect, for where turning from good doth most appeare, that is said to be a *Sinne* of Omission: and where a turning to evill doth most appeare, that is called a *Sin* of Commission.

9. Therefore a *Sinne* of Omission is not to doe that that ought to be done. *Iames* 4.17. He that knoweth to doe well and doth it not, to him it is *Sin*. *Mat*.25.42. I was an hungry and ye gave me no meat, &c.

10. *Sinne* of Commission, is to doe that which ought not to be done.

11. *Sinne* of Omission is most directly contrary to the command of God, and *Sinne* of Commission to the forbidding: in a *Sinne* of Commission there is a certaine addition to the Law of God, and in Omission there is a certaine detractation from the Law: both which are forbidden. *Deut*.4.2.12.32. *Rev*.22.18.19.

12. This distribution of *Sinne* is not into the kinds of *Sinne*. 1. Because, Commission and Omission being about the same object, and under the same formall respect, doe not differ in kind, as in cove tousnesse. 2. Because to speake morally there is no Omission without an act going before, or accompaning it. 3. Because Omission cannot be voluntary and free without an act, unto which act there doth alwayes cleave a *Sinne* of Commission.

13. Fourthly, *Sinne* is distributed in respect of the subject, into *Sinne* of the heart, of the mouth, and of the worke. So that it is. A word, a deed, or a thought against the Law. *Isa*.18.13. *Mat*.5.28.15.19.

14. Fifthly, *Sinne* is distributed in respect of the object. Into that *Sinne* which is against God, and into

that

that which is against men. *Luke* 15.18. 1 *Sam.*2.25. Yet it doth not altogether in the same reason respect God and man. For *Sinne* as it is a transgression of the Law of God, is an offence against God only: but yet in a materiall respect, as to the wrong and losse that is often done to men by *Sinne*, it hath respect also to men.

14. Sixthly, *Sinne* is distributed in respect of the effect. Into *Sinne* distroying the conscience, and not destroying. Into *Sinne* raigning, and mortified: into *Sinne* pardonable, and unpardonable, which yet are not properly belonging to this place.

16. From this multiplication of *Sinne* there followes an increase of spirituall death both in matter of losse, and in matter of sense.

17. In matter of losse, there is security of conscience, and stupidity; that is a deprivation of the sence of *Sinne* and misery.

18. This security comes from custome of sinning, and obstinacy of mind in *Sins*: for *Sins* whether they be of Commission or Omission, being brought into custome, and made old, through dayly multiplication doe beget an evill habit, and doe as it were bring an hard skin over the will and mind. *Ierem.*13.23. Can a Blackamore change his skin, or a Leopard his spots? then may yee doe good that are accustomed to doe evill. *Eph.*4.19. Being past feeling, they gave themselves to lasciviousnesse, to commit all uncleannesse with greedinesse.

19. In matter of sence, there is greatest terror of conscience joyned with desperation. *Hebr.*10.26.27. *Gen.*4.13.

20. This terror ariseth from the greatnesse and multiplicity of guilt, together with an inavoydablenesse of imminent punishment.

21. But in this beginning of spirituall death, there is a certaine moderation used by God. This moderation is internall or externall.

22. The

22. The internall appeareth in the remainders of Gods Image, *Iames* 3.9. Now these remainders appeare both in the understanding, and also in the will.

23. In the understanding, by those principles of truth, which direct both the theoreticall, and practicall judgement.

24. The theoricall principles, are both of true, and false, of which all men that have any use of reason have some knowledge, *Rom.*1.20. *Psal.*19.2.3.

25. Practicall principles, are of that which is honest, and dishonest, just, and unjust, that God is to be worshipped, that that is not to be done to another, which one would not have done to himselfe.

26. This is the Law written in the hearts of all men. *Rom.*2.15. They shew the effect of the Law written in their hearts.

27. From these principles there ariseth a certaine force of naturall conscience. *Rom.*2.15. Their consciences together bearing witnesse, and their thoughts accusing one another, or excusing: which conscience notwithstanding together with those principles, is corrupt, and so dead. *Tit.*1.15. Their mind, and conscience is defiled.

28. In the will those remainders appeare by a certaine inclination unto good knowen in that manner: which although it be vanishing, and dead, yet it is found in all in some measure: whence also it is that at least the shaddowes of vertues, are allowed and embraced of all. 2 *Tim.*3.5. Having a shew of goodlinesse.

29. Also that restrayning power pertaineth to the will together with the understanding whereby excesse of *Sinne* is restrained in most, so that then *Sinners* doe abhorre the committing of many grosser *Sinnes*. 1 *Cor.* 5.1. Such fornication which is not named among the *Gentiles*.

30. The

30. The outward moderation of this misery is by those externall meanes both politicke and oeconomicke, whereby the course of *Sinne* and misery is wont partly to bee hindred.

CHAPTER. XV.

Of Corporall Death.

Thus farre of the beginning of the spirituall Death; now it followes to speake of the beginning of bodily Death, with the consummation of both.

1. THe beginning of bodily death in matter of losse, is either inward or outward.

2. Inward is the losse of the internall good things of the body, as of health and long life, *Deut.*28.21.27. 35. 1 *Cor.*11.30. *Mat.*9.2.

3. Hence is mortality, as touching the state, and neerest power to *Death*.

4. For this mortality is a dissolving or looling of that band wherewith the soule was joyned with the body.

5. The outward beginning of this *Death* in matter of losse is the losse of outward good things, whereby this life was either beautified or sustained.

6. Of the first kinde is. 1. Losse of dominion over the Creatures: the which after the Fall did put off for the greatest part that subjection towards man, to which they were made, and became his deadly enemies unlesse they be brought into order by the speciall providence of God, *Iob* 5.22,23. Be not afraid of the beasts

of the Earth, For thou shalt be in covenant with the stones of the Field, and the beasts of the Field shall be at peace with thee. *Hos.*2.18. I will make a covenant for them with the beasts of the Field. 2. That ignominy which hee is subject to, both living and dead. *Deut.* 28. 20.37.

7. Of the latter kinde is poverty, or the losse of those things which pertaine to food, raiment, and possessions. *Deut.*28.17.18.

8. The beginning of this *Death* in matter of sence is also inward or outward.

9. Inward is in wearinesse, *Gen.*3.19. Paine, and diseases. *Deut.*28.35.

10. Outward, is in all those calamities to which the life of man is outwardly subject. *Deut.*28.25.48.

11. The moderation, that appeared in this corporall punishment is touching inward, and outward things.

12. Touching inward things. In that man hath yet space, and commodity of life, granted to him by the goodnesse of God. *Gen.*3.6.

13. Touching outward things: in that he hath certaine remainders of dominion over the Creatures. *Gen.* 9.2. Let the feare of you and the dread of you be upon all the beasts of the Earth, &c. So that although man by his sinne fell from all right which he had before, of using the Creatures to his benefit; yet by grant and divine indulgence, hee may use them, and in that he sins not, that he doth simply use them, although he sinne in the manner of using: because so long as life is granted, and prolonged to him, with the same, there is together granted the use of those things, which are necessarily required unto life, and in a sort they are due to him.

Hence it is that although the Creatures were subject to vanity and a curse, for the sin of man. *Gen.* 3.17. 18. *Rom.*8.20.22. yet they are preserved in that estate, that they may supply the necessities of mans life.

CHAP.

CHAPTER XVI.

Of the Consummation of Death.

1. THE Consummation of *Death* is the highest degree of the punishment appointed, and to endure for ever. As touching the degree, it is said to be infinite.

2. But it is infinite only in respect of the losse and privation: because it is the loosing of an infinit good, not in respect of sence or positive affliction; yet it may be said to be positively infinite, in respect of the thing afflicting, but not in respect of the manner of afflicting.

3. Hence it is that there are certaine degrees in this punishment, according to the variety of degrees, which are found in sins, *Luke* 12, 47, 48. He shall be beaten with many stripes: he shall beaten with few stripes.

4. As touching the continuance, this punishment is said to be eternall or never to be ended. *Marc.* 9. 44. 46. 48. Where their Worme dieth not, and their fire never goeth out.

5. Now it is eternall. 1. Because of the eternall abiding of the offence. 2. Because of the unchangeablenesse of the condition which that degree of punishment doth follow. 3. Because of the want of satisfaction.

6. Hence it is that the incorruptibility of the damned is their immortality in death, and to death.

7. The consummation of spirituall death in matter of losse, is a totall and finall forsaking, whereby a man is separated wholy from the face, presence, and favour of God. *Matth.* 7. 23. Depart from me. And 25. 41. Goe *yee curs'd.* 2. *Thess.* 1. 9. Who shall be punished with ever-

lasting destruction, being driven from the Face of the Lord, and the glory of his Power.

8. Hence followes the greatest, and eternall hardning in evill; and despaire of good *Luc.*16,26.

9. The consummation of spirituall *Death* in matter of sence, is fulnesse of bondage, whereby he is altogether delivered into the power of the Devill. *Matth.*25.41.

10. Hence is fulnesse of terrors of conscience, and fulnesse of sinne, for the damned doe sin, and will sin for ever, although neither the same sins which were in this life, as Theft, Murder, Adultery; nor altogether of the same condition, with them which they committed alive. For they offend chiefly in hatred, envy indignation, and such like affections, which the sharpenesse of punishment gives occasion to. Also these sins after death, have not the same respect of desert which they have in this life, because then there is neither any possibility to avoyd sin, neither is there place for threatning and increase of punishment by them.

11. Hence it is that sins themselves, in the damned, have more respect of punishment: but in those that live, they have more respect of offence.

12. Terror of conscience is as it were a worme, perpetually gnawing. *Mar.*9.44. *Esay* 66.24.

13. The Consummation of corporall *Death* together with spirituall, is first by separation of the soule from the body. 1.*Cor.*15.42.43. To which that change of some is answerable, which is like death. 1.*Cor.*15.51. 52. 1.*Thess.*4.15.16. Secondly, by casting the soule and body into Hell, or that place which God hath prepared, for the extreame torments of sins. *Rev.*21.8.

14. Hence are paines, and greatest vexations both of soule and body. *Luc.*16.23.

15. Hence are Lamentation, Howlings, Gnashing of Teeth, and such like effects, of greatest vexation. *Luc.* 13.28.

16. But

16. But of the place of Hell, and manner of torture, & nature of outward things which pertaine thereunto, becauſe they are not neceſſary for us to know, the Scripture hath not pronounced any thing diſtinctly of them.

CHAPTER XVII.

Of the Propagation of Sinne.

Thus much of the tranſgreſſion. Now it followes to treat of the propagation of it.

1. THis propagation, is that whereby the whole poſterity of man, decending from *Adam*, in a naturall manner, is made partaker of the ſame condition with him. *Iob* 14.5. *Pſal.*51.7 *Rom.*5.44. *Eph.*2.3. This is come to paſſe by Gods juſt ordination. The equity whereof appeareth in ſome meaſure among men. 1. In naturall right, whereby inbred qualities are derived from that which begetteth, to that which is begotten. 2. In hereditary right, whereby the burdens of parents are transferd upon their children. 3. In the right of like for like whereby the rejection of good, and ſuffering of evill are equally extended.

2. This propagation of *Sinne* conſiſts of two parts. Namely, Imputation and reall communication.

3. By imputation, the ſame ſingular act of diſobedience, which was *Adams*, is alſo become ours.

4. By reall communication the ſame ſingular ſin is not derived to us, but the ſame in kind, or of the ſame reaſon and nature.

5. Originall ſin, ſeeing it is formally a privation of originall righteouſneſſe, and this privation doth follow

the firſt ſin as a punishment, hence it hath the reſpect of a punishment in order of nature, before it hath the reſpect of a ſinne. As by the Iuſtice of God that originall righteouſneſſe is denied, ſo far forth it is a punishment: As it ought to be in us, and yet through mans fault in wanting, ſo far forth it is a ſin.

6. Therefore this priuation is derived from *Adam* by way of deſert, as it is a punishment; and by way of a reall efficient, as it hath the reſpect of a ſin joyned to it, for in that that any is borne a ſon of *Adam*, he is made worthy to be endowed with righteouſneſſe: when therefore he ought to have it, and hath it not, that want to him is ſin.

7. Together with this priuation, there is alſo derived, an unaptnes, and a certaine perverſneſſe of all the bodily faculties, which in their manner are oppoſite to that rectitude, that is approved of God.

8. For upon the deprivation of righteouſneſſe whereby all the faculties were to be directed, there followes in them all, ſuch a defect, whereby it comes to paſſe, that when they are carried to any morall thing, that very inclination is morally evill.

9. Of theſe ariſeth every actuall *Sinne*: for the mind being blind by the priuation of light doth eaſily admit any errors: And the will being now turned from God, doth burne with loue of it ſelfe, and evill deſires without God.

10. From *Sinne* thus propagated, there followes alſo, a propagation of death, both begun & conſummate: as well touching ſence as touching loſſe, as well corporall as ſpirituall, to all the poſterity of *Adam*.

11. Through this apoſtaſie of mankind, it comes to paſſe, that our Faith, whereby now wee believe in God, is not ſimply for life, but for ſalvation. For it is not ſufficient for man being fallen, that God doe ſimply give him life, but it is alſo required, that he would give it

it man being dead in *Sinne*, *Eph.* 2. 1. And this was one difference betweene the question of the rich young man. *Matth.* 19. 16. What good shall I doe that I may have eternall life? and that of the Iaylor, *Act.* 16. 30. What must I doe to be saved?

CHAPTER XVIII.

Of the Person of Christ, the Mediator.

After the Fall of Man: it followes that wee see his restoring.

1. THe restoring of man is the lifting him up from an estate of sinne and death, unto an estate of grace, and life.

2. The cause of this restoring was the mercifull purpose of God. *Eph.* 1. 9. According to his free good will which hee had purposed in himselfe. For there was nothing in man, which could confer any force to procure this restoring: but rather much which made to the contrary, as sin, in which there was an enmity against God: which in that respect doth commend this love of God towards us. *Rom.* 5. 8. But God commends his love towards us, in that when we were yet sinners, Christ died for us.

3. There are two parts of this restoring: Redemption, and the application thereof. That is as it were the first act of this restoring: this as it were the second act. That is as it were the matter, this as it were the forme of our salvation. That is as it were the Sufficiency, this the very Efficiency.

4. These parts are altogether of one and the same latitude. For the end of redemption is the application

of it: and the prime reason, rule, and measure of application is that same gracious Will of God which was the cause of Redemption it selfe. *Eph.* 1.9.10. He hath made knowne to us, the mystery of his will, according to his free good will, which he had foreordained in himselfe, that in the full dispensation of those times before ordained, he might summarily gather together all things in Christ.

5. Therefore Redemption is appointed to all and every one, for whom it was in Gods intendment obtained: according to that of Christ. *Iohn* 6. 37. Whatsoever the Father giveth me shall come unto me.

6. Redemption is the bringing of man into freedome, from the bondage of sinne, and the devill, by the payment of an equall price. 1. *Pet.* 1.18. Yee know that yee were not redeemed by corruptible things, as silver and gold, but with precious blood. 1. *Cor.* 6.20. Yee are bought with a price, and 7. 23. Yee are bought with a price.

7. For this freedome was not primarily effected by power, nor by prayers, (although these also had their force in perfecting this businesse,) but by the payment of a just price.

8. This price seeing it could not be paid by man, the helpe of a Mediator was necessary, who should come betweene God and man, making a perfect reconciliation betweene them. 1. *Tim.* 2. 5. *Acts* 20. 28. The Church of God which he hath purchased by his own blood. 1. *Tim.* 2.6. The man Christ Iesus, who gave himselfe a price of our redemption.

9. Now such a Mediator is not given, for one age onely but for yesterday, to day and for ever. *Hebr.* 13.8. Iesus Christ yesterday, to day and is the same for ever: *Revel.* 13. 8. The Lambe slaine from the foundation of the World. Although he was only manifest in the fulnesse of time, *Col.* 1. 27. *Tit.* 1. 2. 1. *Pet.* 1. 20. For this Me-

Meditation was equally necessary in all ages: Also it was sufficient, and effectuall from the beginning, by vertue of Gods decree, promise, and acceptation.

10. This Mediator is only Iesus Christ. *Acts* 4. 12. Neither is there salvation in any other, for among men there is given no other name under Heaven, by which wee must be saved.

11. In Christ two things are to be considered. 1. The fitnesse which he had to performe the worke of redemption. 2. The parts of the redemption it selfe.

12. His fitnesse consists of two parts. The first is his person: the second is the office, imposed upon his person.

13. In the person of Christ the Mediator two things are to be observed: the distinction, of the two natures, and the personall union of them.

14. The distinct natures are: the Divine nature, as it is the second person of the Deity, and the humane, in all things like to our natures (excepting sinne, and the manner of subsisting) *Matt.* 1. 23. *Emmanel*, God with us, *Iohn* 1. 14. That word was made flesh, &c. The distinction it selfe betweene those two natures remaines: because they remaine absolutely the same which they were before, as well touching their essence as all their essentiall properties: Hence neither the Deity in Christ with the humanity, nor the humanity with the deity is either changed, or mingled, or any way confounded.

15. The personall union, is that whereby the second person of the deity did take the humane nature, that it might inseparably subsist in the same person *Iohn* 1. 14.

16. For the second person of the deity, although it have but one subsistence, yet it hath a twofold way of subsisting: one in the Divine nature from eternity: another in the humane nature after the incarnation. *Rom.* 9. 5. Of whom is Christ, as touching the flesh, who is

above all, God blessed for ever, Amen. Which latter way of subsisting doth agree to the Son of God. In respect of the union which he hath with the humane nature.

17. This union to the divine person and nature, doth ad nothing, but a certaine relation: but in the humane nature it maketh a change, whilst by this meanes it is elevated to highest perfection: for it is made as it were a proper adjunct of the Divine person by which it is assumed: as it were a member of the same whole God man, Θεανθρώπου, whereof the divine nature is as it were another part: as touching the subsistence, it is made as it were an effect singularly upheld by the Divine nature: and also it is made as it were a subject wherein the Divine nature doth especially dwell. *Coloss.* 2.9.

18. Wee endeavour to describe this union; by many logicall wayes: because it cannot sufficiently be explained by any one.

19. We use all those termes wherein the fountaines of consent, and unity are contained, that we may shew the union to be most neere.

20. Yet wee temper these termes with that limitation, as it were, because this union is mysticall, and secret, so it may not be plainly expressed, but onely shadowed forth by humane words, and notions.

21. From this union there followeth a personall communication of properties: which is not a reall transfusion. For then the Divine nature should take the properties of the humane, and the humane should take the properties of the Divine, and so the humane should be the Divine, and the Divine, the humane, or as well the Divine, as humane should cease to be. Neither it is a reall donation from which should follow, that the humane nature might use the Divine properties as its own instruments. But it is a Communion, or concurring unto the

the same operations; so that they are performed together by each nature, but according to their own distinct properties.

22. Hence it comes to passe that all the doings and sufferings of Christ are referred properly to his person as the proper *Terminum* bound of them: although some are properly to be referred to the one, some to the other nature, as to their beginning, and proper respects.

23. And hence followeth the Communication of these properties, as touching predication, or attribution, whereby the properties of the one nature are attributed either to the whole person, as when Christ is said to be dead which is proper to the humane nature, and to have beene in the beginning which is proper to the Divine nature: Or to the other nature, because of the person, as when God is said to be taken up into glory: 1. *Tim.* 2. 16. To be crucified, 1. *Cor.* 2. 8. Which doe not properly agree to the Divine nature, but to the humane. And those things which are proper to the whole person, are properly attributed to either nature: as when the man Christ is said to be the Mediator betwixt God and man. 1. *Tim.* 2. 5. Which doth not agree to Christ as hee is man, but as he is God and man.

24. But as that Communion doth properly respect the person of Christ, not the natures considered in themselves, so that communication which consists in predication doth respect God, or man in the concrete, not the Deity, or humanity in the abstract.

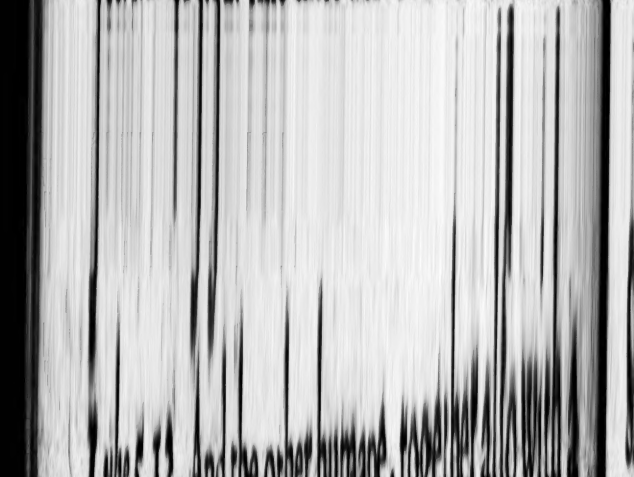
25. Therefore the communication of properties is not meerely verball, neither yet is it so reall that the property of one nature doth passe in the other as touching the intrinsecall possession and usurpation.

26. Those examples which are wont to be brought of those that thinke the contrary of that communication which is betweene the matter and the forme, be-

tween

tweene the ſoule and the body, and betweene Iron and the fire, doe neither agree to this miſtery, nor prove the poſſition it ſelfe

27. There were in Chriſt two underſtandings: one Divine, whereby he knew all things, *Iohn* 21.17. And the other humane, whereby he knew not ſome things as yet, *Mark* 13.32. Alſo there were two wills, one divine



Luke 5.13. And the other humane, together alſo with a naturall appetite, *Mat.* 26.39. So there is a double preſence of Chriſt: but yet the humane preſence, can neither be every where, nor in many places at once.

28. Becauſe God in Chriſt, God-man, hath reſtored life to us, therefore our Faith is carried towards Chriſt, and by Chriſt, toward God.

CHAPTER XIX.

Of the office of Chriſt.

Thus farre of the Perſon of Chriſt, his office followes.

1. THE Office of Chriſt, is that which he undertooke that he might obtaine ſalvation for men: 1.*Tim.* 1.15. This is a ſure ſaying, and worthy of all acceptation: That Ieſus Chriſt came into the World to ſave Sinners.

2. For thoſe that denie that the proper end propounded by God and Chriſt in this miſtery, was the ſalvation of men, they deprive God and Chriſt of their honour, and men of their comfort.

3. In it two things are to be conſidered. The calling to this office, and the office it ſelfe. *Heb.* 5.4,6.6. None takes

takes this honor to himselfe, but he that is called of God, as was *Aaron*: So also Christ, &c.

4. The calling is in action of God, especially of the Father, whereby, a speciall covenant being made, he ordained his Son to this office.

5. This covenant is expressed, *Isay.* 53.10. That if Christ would make himselfe a sacrifice for sin, then he

the delight of the Lord should prosper by him.

6. This calling therefore containes in it selfe. Chusing, fore-ordaining, and sending. *Isay* 42.1. Mine elect 1 *Pet.* 1.20. Which was fore-knowne before the foundation, of the World, *Iohn* 3.17. God hath sent his Sonne into the World. It is called in Scriptures sealing. *Iohn* 6.27. Sanctification, *Iohn* 10.36. Anointing. *Isay* 61.1. *Psal.* 45.8. *Heb.* 1.9. And a giving, *Ioh.* 3.16.

7. Chusing, respects the end; fore-ordaining the meanes; sending, the execution it selfe; of meere grace, without any condition foreseene, either innen, or in Christ himselfe.

8. All things which Christ either did or suffered, even as touching all circumstances were fored-termined. *Luke* 22.22. The Sonne of man goeth as it is appointed. *Acts* 4.28. That they might doe all things whatsoever thy hand, and thy counsell had before determined to be done.

9. But this calling was not instituted in an ordinary manner, but confirmed with a solemne oath, to confirme the excellency and eternity of it. *Psalme* 110.4. *Hebr.* 5.6. & 7.24.

10. The office it selfe to which Christ was called is threefold: Of a Prophet, of a Priest, of a King.

11. This number, and order of offices, is shewed: First by mens necessity, greevously labouring under ignorance, alienation from God, and disability to returne to him: the first of which is healed by the Pro-

phe-

phecy of Christ, the second by his Priest-hood, the third by his Kingdome.

12. Secondly, the order of conferring salvation doth shew his number also which ought first to be unfolded then obtained, and then afterward applied; the first of which is the part of a Prophet, the second of a Priest and the third of a King.

13. Thirdly, the same order also appeareth by the solemne manner of executing it, whereby Christ did first teach others, declaring the Will of God unto them: then hee did offer himselfe; and afterward hee did enter into his Kingdome.

14. The prophecy of Christ is that whereby he hath perfectly revealed the whole Will of God that bringeth salvation: whence he is in Scripture called not onely a Prophet. *Deut.* 18.15. *Acts* 3.22. And a Doctor, *Mat.* 23.7. The Apostle of our profession. *Hebr.* 3.1. And the Angell of the covenant. *Malach.* 3.1. But also the very wisdome of God. 1 *Cor.* 1.24. And the treasure of wisdome and understanding, *Col* 2.3.

15. This prophecy was in Christ as in the principall cause: in others whether angells, or men as in his instruments, 1 *Pet.* 1.11. The Prophets did search what or what manner of time the foretelling spirit of Christ which was in them, should decline, &c. And 3.19. By which going to the spirits which are in prison, he preached. It was in Christ by way of habit so that he might when he pleased, reveale all the secrets of God. But in others by way of act, and flashing or coruscation so that they could not exercise propheſie but at certaine times when he pleased, *Ierem.* 42.7. After ten dayes came the Lord to *Ieremy*.

16. That he might be such a prophet, it was necessary that he should be God, *Iohn* 1.18. & 3:13. And withall also, that he should be man, *Acts* 3.22. Compared with *Deut.* 18.15. For unlesse he had beene God, he should

should neither have perfectly understood the Will of God. 1 *Cor.*2.11.16. Neither had he been able to reveale it throughout all ages: unlesse he had been man, he could not fitly have unfolded it in his own person unto men. *Hebr.*1.1.

17. The priesthood of Christ is that whereby he hath purged by sacrifice the sins of men, and obtained the favour of God for them. *Col.*1.20. & 22. 2 *Cor.*5.15. *Rom.*5.10.

18. This priesthood was not legall, or temporary, but according to the order of *Melchisedek*. *Hebr.*7.17. Not by a carnall Commandement but by the power of an endlesse life. *Ibid. Ver.*16. Not by an order that it weake and lame, but stable, and perfect. *Ibid. Ve.*18. & 19. Not for a time, but for ever. *Ibid. Verse* 24. Finally admitting no successor or Vicar, but perpetuall, and proper to Christ, and of him that ever liveth. *Ibid. Vers.*24. and 25.

19. In this office Christ himselfe was the Priest, Sacrifice, and Altar, he was Priest according to both natures. *Hebr.*5.6. He was a Sacrifice, most properly according to his humane nature: whence in the Scriptures this is wont to be attributed not only to the person of Christ, but to his body. *Heb.*12.13.1 *Pet.*2.13 *Col.*1.22. To his blood, *Col.*1.20. And to his Soule. *Isay* 53.10. *Mat.*20.28. Yet the chiefe force whereby this sacrifice was made effectuall did depend upon the nature of God, namely that the Sonne of God did offer himselfe for us. *Acts* 20.28. *Rom.*8.3. He was the Altar properly according to his Divine nature. *Hebr.*9.14. & 13.10.12.15. For it is belonging to the Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it selfe. *Mat.*23.17. But Ghrist by his divine nature did in a certaine manner sanctifie himselfe according to his humane nature. *Iohn* 17.19.

20. Therefore it doth hence also appeare, how necessary

necessary it was that Christ the Mediator, should be both God and man: for unlesse he had been man, he had not been a fit sacrifice: and unlesse he had been God, that sacrifice had not been of sufficient vertue.

21. The Kingdome, of Christ is that whereby he doth dispence and administer all things with power and authority, which pertaine to the salvation of man, *Psal.*2.6. *Dan.*2.44. *Luc.*1.36.

22. The properties of this Kingdome are. First. That it is universall. 1. In respect of all ages, *Mat.*22.43.44. 45. 2. In respect of all kind of men. *Dan.*7.14. *Rev.*17. 14. 3. In respect also of all Creatures, as they doe in any sort pertaine to the furthering, or beautifying of mens salvation. *Eph.*1,21.22.

23. Secondly, that it is over the very soules, and consciences of men, *Rom.*14.17.

24. Thirdly, that it dispenseth life and death eternall, *Rev.*1.18.

25. Fourthly, that it is eternall. *Dan.*2.44. & 7.14.

26. Fifthly, that it brings greatest peace, and perfect felicity to those, that are heires of it *Isay* 9.6. *Eph.* 2.16. *Hebr.*7.2.

27. Hence this Kingdome in the Scriptures is every where called the Kingdome of God, the kingdome of peace, and glory, in the places above cited: and the Kingdome of light and glory, the Kingdome of Heaven, and the world to come, *Hebr.*2.5.

28. And hence also it appeareth how necessary it was that Christ the Mediator should be God, and man: for unlesse he had bin God, he could not be the spirituall King of our soules, dispensing life and death eternall: and unlesse hee had been man he could not have been an head of the same kinde with his body.

29. Christ in all his offices had types: In the propheticall office he had men also so subordinate to himselfe that they also were called prophets: but his

Priest-

Priesthood and kingdome doe not admit such a subordination: neither was there ever any by office a spirituall Priest or King beside Christ alone.

30. The reason of the difference is, because that the declaration of the will of God unto men, which is the office of a Prophet may in some manner be performed by a meere man: but purging of sinnes by sacrifice before God which is the duty of a priest, and government over the soules and consciences of men, which is the part of a King, cannot at all be done by a meere man.

31. The Kings of the nations, are not properly subordinate to Christ in their authority, but unto God.

CHAPTER XX.

Of Satisfaction.

1. THere be two parts of redemption: the humiliation of Christ as our Mediator, and his exaltation.

2. Humiliation is that whereby he is subject to the justice of God, to performe all those things which were required to the redemption of man. *Phil.* 2. 8. Being found in shape as a man, he humbled himselfe and became obedient unto death.

3. This humiliation was not properly of the Divine nature or person, considered in it selfe, but of the Mediator God-man.

4. Therefore the taking of the humane nature, considered simply & in it selfe is not a part of this humiliation: because it was the action of God only: but that condition of a servant, which did accompany the taking of the Divine nature, was the prime and proper reason of the humiliation. Yet in respect of this condi-

tion

tion, by a relation redounding from thence, the Divine person is rightly said to be of no reputation. *Phil.*2.7. Because it did exist in that forme, which for a time was void of all glory and Divine Majesty: for the Divine Majesty did suppresse and hide it selfe throughout all that space of humiliation; that it did not constantly exercise that dignity which did afterward appeare in the exaltation.

5. The end of this humiliation is satisfaction and merit.

6. It is called satisfaction, as it is ordered to the honour of God by a certaine recompence for the injury done to him by our sinnes, *Rom.*3.25. Whom God hath set forth to be a reconciliation by his blood to shew this righteousnesse. This is shewed in all those places of Scripture wherein Christ is said to be dead for us, for that efficiency is set forth in this phraise, which cannot be attributed to *Paul*, or *Peter* in their death, 1 *Cor.*1.13. Which takes away condemnation, *Rom.*8. 34. Which finally brings with it reconciliation to salvation, *Rom.*5.10.

7. It is the same also which is signified where it is said, he was made sinne for us. 2 *Cor.*5.21. For he could no other way be made sinne then either by inward pollution, or outward reputation: but he was most of all free from pollution: neither did the imputation of sin any other way agree to him then that he might for us undergoe the punishment due to sinne.

8. In the same respect it is said that he bore our iniquities, *Isay* 53.4. Neither doth that phraise signifie a bearing of patience: for by bearing he tooke away the sins of the world, *Iohn* 1.29. Neither doth it only declare a power of taking away sins: for he bore our sins in his body upon the Crosse. 1 *Pet.*2.24.

9. The like force is of that forme he paid the price of redemption for us. *Mat.*20.28. For neither is there a meere

a meere delivering set forth by that phraise, nor every meanes of it; because the price it selfe is nominated, and it is intimated to be of the like common respect with the paiment of silver or gold for vendible merchandize. 1 *Pet.*1.18. And the application of this price it also added. *Hebr.*9.13.14.15. Blood sprinkling those that are uncleane. And 10.22. Our hearts purged by sprinkling from an evill conscience. So that Christ himselfe is therefore a Mediator because he hath given himselfe a price of redemption. 1 *Tim.*2.5.6. And we are therefore made partaker of that redemption, because Christ hath given himselfe for us, *Gal.*2.20. And we believe in him. *Iohn* 1. 12. And by him in God. 1 *Pet.*1.21.

10. In the same sence also he is called an offering and sacrifice for our sinnes, *Eph.*5.2. He gave himselfe for us an offering and sacrifice of a sweet smelling savour to God. For he was so true and proper a sacrifice for sinne, that all other sacrifices which went before, were but shadowes of this: and after this is finished, it is neither needfull, nor lawfull to offer any other, *Hebr.* 16.12.14.

11. But this whole mystery depends upon this, that Christ is made such a Mediator, as that he is also a surety. *Hebr.*7.22. And the common roote of those that are to be redeemed, as *Adam* was of those that are created, and lost. *Rom.*5.16.17.18.19. 1 *Cor.*15.22.

12. In the same humiliation of Christ there was also, merit, as it is ordered to our benefit, or to obtaine some good for us in the way of reward. This is shewed in all those places of Scripture wherein he is said by his obedience to have procured righteousnesse for us. *Rom.* 5.19. Many are made righteous: to procure the favour of God for us, *Rom.*5.10. We have been reconciled to God by the death of his Sonne: and to procure life eternall for us, *Rom.*6.23. Life eternall by Iesus Christ.

13. The

13. The merit and satisfaction of Christ differ not in the thing it selfe, soo as they should be sought for in sundry and different operations: but they ought in a diverse way to be acknowledged in one and the some obedience.

14. Neither ought any part of that obedience which is found in the humiliation of Christ, to be excluded from that dignity and use.

15. But the exaltation of Christ, although it be an essentiall part of his mediation, yet it doth not pertaine to his merit, or satisfaction.

16. This satisfaction as touching the substance of the thing was perfect, in rigour of justice: yet it presupposeth grace, whereby Christ was called to performe this worke, and whereby it being performed, it was accepted in our name and for our good: Lastly, whereby that is performed by covenant rewarding which was required in this Satisfaction, *Iohn* 3.16. So God loved the world that hee gave his only begotten Sonne, *Rom.* 3.24. We are justified freely by his grace, through the redemption made in Iesus Christ, and 5.15. The grace of God, and gift by grace, which is of that one man Iesus Christ.

17. Hence greatest justice, and greatest grace, are together manifested, and worke in mans redemption. *Rom.* 5.17. They receive abundance of grace, and the gift of righteousnesse, soo that all the fruit of this Satisfaction are rightly together called the fruits and effects of the grace and mercie of God.

18. This Satisfaction had worth sufficient, and in some respect infinite: First, from the person of him that did offer, who was God: Secondly, from the dignity and excellency of the thing offered, for he offered himselfe God and man. Thirdly, from the manner of offering, in which there was a certaine divine perfection, by reason of the personall Union.

19. For

19. For as the greatnesse of the injury growes from the dignity of the person offended, because there the worth of the offended person is hurt: so the worth of him that makes satisfaction doth grow from the dignity of him that makes Satisfaction, because here the yeelding of honour is lookedunto, which depends upon the dignity of him that yeelds the honour.

20. Also in satisfaction, not the act only or suffering, but also the person it selfe which doth or suffereth is voluntarily subjected to the obedience of him to whom that honour is yeelded, also the manner of workingh doth alwayes flow from him that worketh with proportion.

21. Where this also is to be observed, that a substantiall dignity such as was in Christ, doth more properly confer to the dignity of the work, then an accidentary dignity, such as is in some men.

22. From this dignity of the person it comes to passe, that the satisfaction of Christ, was sufficient as touching the substance: and superabundant as touching certaine circumstances which did not at all agree to Christ.

CHAPTER XXI.

Of the Life of Christ being humbled.

1. THe parts of Christs humiliation are two: his Life, and Death.

2. Of his Life there are two parts: the first in his Conception and Birth: the second after hee was Borne.

3. Unto his conception there were two principles that did worke together one active, and another passive.

4. The

4. The Passive was the blessed *Virgin Mary*: which is called a passive principle, not because she did nothing unto the bringing forth of Christ, but because she did nothing of her selfe, but that she did administer that matter of which the flesh of Christ was formed. Neither yet could she administer it immediatly fit, (for she had no pure matter) but it was made fit by a certaine supernaturall preparation, and sanctification, *Luc.* 1.35. Because that which shall be borne of thee is holy, yet Christ was truly and really the Sonne of *Mary*, and the seed of the Woman promised from the beginning. Neither are there therefore two Son-ships in Christ really distinct, or two sonnes joyned together; for that temporall Son-ship, whereby he is referred to his Mother, was a respect of reason only. Indeed the humane nature of Christ had a reall relation to *Mary*, as to a cause, but the Son-ship doth no way agree to the nature, but to the person only: yet there is that relation of the humane nature to the person, and of *Mary* to that nature, that it may be truly and rightly said, *Mary* was the Mother of God.

5. The active principle of this conception was not a man (whence, blessed *Mary* was a Mother and Virgin together. *Mat.* 1.23. *Isay* 7.14.) But the holy Spirit. Neither yet can Christ be called the Sonne of the holy Spirit, no not in as much as he is man; for as he is man, neither is he of the same nature with the holy Spirit, neither doth it agree to a nature, but to a person to undergoe the respect of a Sonne.

6. In the first instant of this conception, Christ received according to his humane nature, fulnesse of all grace, as touching the first act. *Iohn* 1.14. Full of grace, and truth. *Luc.* 2.40. He was filled with wisdome, yet so as that it might be increased as touching the second acts, and by spreading forth to new objects, *Luke* 2.25. Hee grew in Wisdome.

7. Hence

7. Hence Christ was indeed enriched with blessednesse, from the very instant of his conception, but so as that, as travellers doe, he proceeded in it, untill he came to higheſt exaltation.

8. In the birth of Christ there was humility of greatest poverty with an attestation of grateſt glory: that both natures, and both parts of mediation, might be declared from the beginning.

9. All the earthly things which did belong to the birth of Christ were moſt humble: But the Angels and Starres of Heaven did declare that glory wherewith all kinds of men, Shepheards, wisemen, *Herod*, and the Priests with all the people were moved, *Luc.*1.18. *Mat.* 2.2.3.

10. By reason of this birth he was according to the flesh the Sonne of the *Patriarches* of all the world, yet specially he was that seed of *Abraham*, in whom all Nations should be blessed; and that Sonne of *David* who was to posseſſe a Kingdome, not of this, but of another for ever. *Iohn* 18.36. My Kingdome is not of this world. *Luc.*1.33. And he shall raigne in the house of *Iacob* for ever, and of his kingdom there shall be no end.

11. The time, place, and the like circumstances, accompanying his Birth did make the same truth manifeſt.

12. After the birth of Christ was his life. Private and publique.

13. He lived a private life before publike, because the condition of man did so require, to which he had subjected himselfe, because the Law of God had so determined, and so also the infirmity of man did require that by degrees the Sunne of righteousneſſe should appeare unto them, and that they should be lead as it were by the hand from every imperfect thing to that which is perfect.

14. In his private life, there was his infancy and subiection to his parents.

15. In

15. In his infancy there was his. 1. Circumcision and offering. 2. His flight unto *Egypt*, and returning thence.

16. Christ was circumcised and offered, because he did subject himselfe not only to the eternall and morall Law, but also to the Ceremoniall, and every Law of God.

17. Those ceremoniall observations, were so many confessions of sinne. Therefore Christ who was made sin for us, was fitly made conformable to them.

18. Also they were certaine outward meanes belonging to Divine worship: therefore Christ observed them, that he might fulfill all righteousnesse.

19. Lastly, they were certaine types shadowing forth Christ: now that he might fulfill those, and by this meanes sanctifie the same, he would apply them to himselfe.

20. Circumcision was the Seale of the Covenant of God.

21. Offering was a presenting and dedicating the first born unto God: therefore Christ was fitly both circumcised and offered, because hee was to confirme that saving Covenant by his blood, and among the first borne, hee was onely perfectly holy to God, of whom all others were only types.

22. His flight into *Egypt*, and his returne thence, was, 1. That he might shew from the beginning of his age, that he was borne to undergoe misery. 2. That according to the condition to which he had submitted himselfe, he might provide for his life after the manner of men. 3. That he might withal shew, that he was the man, that should bring us out of spirituall *Egypt* into the promised Land.

23. In his subjection to his parents which pertaineth to the fift precept of the Decalogue, he did shew that he was subject to the whole morall Law. 1. Because there

there is the same reason of one precept as of all. 2. Because there is no part of morall obedience from which Christ the Lord of Heaven and Earth might seem to be more free, then from subjection to men.

24. Although that this legall obedience was required of Christ now made man by right of Creation, yet because he was made man, not for himselfe, but for us, it was a part of that humiliation, satisfaction and merit, which God required, and accept of him for us.

25. In this subjection these two things are to be observed. The exception which hee did suffer, and the effect which it did bring forth.

26. The exception was the disputation which he had with the Scribes, when he was but twelve yeares old.

27. This disputation was a foregoing testimony, of that publick calling whereby he was ordained and sent to be a master and teacher of *Israel*.

28. It was also to teach, that that knowledge and wisedome wherewith Christ was endued, was not gotten, by progresse of time, but conferred or infused of God from the beginning.

29. The effect of this subjection was his labouring with his hands, that is, an enduring of that curse of ours, whereby it comes to passe that we eat our bread with that labour in the sweat of the face.

30. His publique life is that whereby he openly manifested himselfe to be the *Messias*. In this life, there was. 1. The enterance. 2. The progresse. 3. The conclusion.

31. Unto the entrance pertaines his Baptisme and Tentation.

32. The Baptisme of Christ was his publick inauguration to the publick performance of his office: therefore in it, the three offices of Christ are affirmed, and confirmed.

33. They are affirmed by the testimony of the father

publickely pronouncing that Ieſus Chriſt is his Sonne, and ſo that he appointed a king by him, even that King in whom he is well pleaſed, that is, a chiefe Prieſt, who by his intercеſſion ſhould take away the ſins of the World, and a chiefe Prophet, *Mat.* 3. 17. & 17. 3. This is my Sonne in whom I am well pleaſed, heare him.

34. The ſame offices are confirmed by ſignes: namely, by opening of Heaven, deſcending of the holy Spirit under the bodily ſhape of a Dove, reſting upon Chriſt, and an audible voyce ſent downe from Heaven, whereby the teſtimony of the Father was ſignified.

35. They were alſo confirmed by the teſtimony of *Iohn*, who was appointed, for a witneſſe, preacher and forerunner of Chriſt, and being certified of Chriſt partly by the revelation of the Spirit, & partly by thoſe ſignes before mentioned, he did teſtifie of him before others.

36. Moreover by the Baptiſme of Chriſt, our Baptiſme was confirmed, and ſanctified: and withall the perſon is declared to whom Baptiſme doth ſo adhere, that all the force of it is to be ſought for in him.

37. Chriſt was tempted, that he might ſhew that he was much ſtronger then the firſt *Adam*, and that he could alſo overcome tentations, and alſo helpe us with a fellow-feeling.

38. The progreſſe of his publicke life was in poverty and labour.

39. The poverty of Chriſt was without a ſingular vow, and without beggery.

40. The labour of Chriſt was in travailing through divers Countries, in watchings, and in greateſt intention of all his ſtrength to doe good.

41. 2. This publique life of Chriſt was performed in preaching, and working miracles, unto the preaching of Chriſt was alwayes joyned, in reſpect of himſelfe, grace and authority. In reſpect of others either opening, or hardening of heart,

42. The

42. The object of his preaching was properly the Gospell, or Kingdome of Heaven. *Marc.* 1. 14. Preaching the Gospell of the Kingdome of God.

43. The end of his miracles was. 1. To demonstrate the person of Christ. 2. To confirme his doctrine. 3. To signifie his spirituall operations.

44. Christ wrought miracles, in the Angels, in men, in brute Creatures, in things without life: In Heaven, in Earth, in the Aire, and in the Sea: in things corporeall, and spirituall: that he might shew, his universall and Divine power to be of equall force in every kind of thing.

45. The conclusion of the life of Christ was in the very preparation to death.

46. His prepatation to death was in his instructing his Disciples, and conforting them.

47. This instruction and consolation was partly exercised in his transfiguration, *Luc.* 9. 31. *Moses* and *Elias* appearing in glory did tell of his departure. And by those Sacraments which looke to the death of Christ by a certaine speciall respect, namely the passeover, and supper of the Lord: partly in example, *Iohn* 13. 15. I have given you example, that as I have done to you, so also should yé doe, partly in his last Sermon, *Iohn* 14. & 15. & 16. and partly in his prayer, *Iohn* 17.

CHAPTER XXII.

Of the Death of Christ.

1. THe Death of Christ is the last act of his humiliation, whereby he did undergoe, extreme, horrible, and greatest paines for the sins of men.

2. It was an act of Christ, and not a meere suffering,

becauſe he did of purpoſe diſpoſe himſelfe to undergoe and ſuſtaine it. *Iohn* 10.11. I am that good shepheard: the good shepheard layes downe his life for his sheepe, *Verſe* 11. No man taketh it from me, but I lay it downe by my ſelfe: by the ſame reaſon alſo it was voluntary, not compelled. And out of power, not out of infirmity only: out of obedience to his Father, and love to us, not out of his owne guilt or deſert: unto ſatisfaction by overcomming, not to perdition by yeelding.

3. It did containe greateſt punishments: becauſe it did equall all that miſery which the ſinnes of men did deſerve. Hence is that plenty of words & phraſes, by which this death is ſet forth in Scriptures. For it is not ſimply called a death, but alſo a cutting off, a caſting away, a treading under feet, a curſe, an heaping up of ſorrowes, and ſuch like. *Iſay*.53. *Pſal*.22.

4. But it did ſo conraine theſe punishments, that the continuance of them, and holding under, and ſuch like circumſtances, which accompany the punishments of the ſins of all the damned, were removed from this death. *Acts* 2.24. It could not be that he could be held under by death. The reaſon is firſt becauſe ſuch circumſtances as theſe are not of the eſſence of the punishment it ſelfe: but adjuncts following and accompanying that punishment in thoſe who cannot ſo ſuffer punishment, that by ſuffering they ſhould ſatisfie. Secondly, becauſe there was in Chriſt, both worthineſſe, and power to overcome as it were by this meanes, the punishment impoſed. 1 *Cor*.15.54.57. Death is ſwallowed up in victory. Thankes be given to God who hath given us victory by our Lord Ieſus Chriſt.

5. But becauſe there was in this death the conſummation of all humiliation, whereof that alſo was the far greateſt part: hence often in Scriptures by a Synechdoche of the member, the death it ſelfe of Chriſt

is

is put for all that satisfaction which is contained in his whole humiliation.

6. These limitations being had, this death of Christ was the same in kind and proportion with that death which in justice was due to the sins of men representing the very same degrees, members, and kinds.

7. The beginning of the spirituall death of Christ in matter of losse, was the loosing of that joy and delight, which the enjoyment of God, and fulnesse of grace was wont to bring. But he did loose this spirituall joy, not as touching the principle and habit of it, but as to the act and sence of it.

8. The beginning of spirituall death in matter of sence, was the tasting of the wrath of God, and a certaine subjection to the power of darknesse. But that wrath of God was most properly that Cup which was given to Christ to be Drunke. *Mat.*26.39. My Father, if it be possible, let this Cup passe from me.

9. But the object of this anger was Christ, not absolutly, but only as touching the punishment which is brought by this anger, which he as our surety did undergoe.

10. That subjection to the power of darkenesse was not to bondage, but to vexation, which Christ did feele in his mind.

11. From these the soule of Christ was affected with sorrow, griefe, feare, and horror, in an agony. *Mat.*26.39. *Iohn* 11.27. *Hebr.*5.7. *Luc.*22.24.

12. In this manner was the soule of Christ affected not only in that part which some call the inferior, but also in the superior part: not only nor chiefly out of a fellow-feeling which it had with the body, put properly and immediatly: not chiefly out of compassion which it had in respect of others, but out of a proper suffering, which it did undergoe in our name. Lastly, not out of an horror of temporall death, which many

of Christs servants also have by his power overcome, but out of a certaine sence of a supernaturall and spirituall death.

13. There were two effects of this agony. First, a vehement deprecation shewing a mind astonished and a nature flying from the bitternesse of death, yet under condition, and with subjection to his Fathers will. *Mar.* 14.35. He prayed that if it might be that houre might passe from him. *Iohn* 12.27. My soule is troubled, and what shall I say? Father keepe me from this houre: but therefore came I unto this houre. Secondly, a watery sweat having clotters of blood mixed with it dropping downe to the ground, *Luc.* 22.44. Being in an agony he prayed more earnestly. And his sweat was like drops of blood falling downe to the ground.

14. In this beginning of spirituall death there was a certaine moderation, and mitigation, that in the meane while there might be place for those duties which were to be finished before his death, namely prayers, conferences, admonitions, answeres.

15. This moderation was inward or outward.

16. The inward was by spaces of time upon the slacking of the pressure and vexation which he did feele in his soule. Hence in his understanding he did attend unto the course of his office undertaken, to the glory that would thence arise to his Father, and to himselfe, and to the salvation of those whom his Father had given to him. In his will also hee did chuse and embrace all the miseries of death to obtaine those ends.

17. The outward mitigation of this death was by an Angell who did strengthen him in talking with him. *Luc.* 22.43. And appeared to him an Angell from Heaven comforting him.

18. There was no inward beginning of the bodily death of Christ besides that naturall mortality and weakening which the outward force did bring.

19. The

19. The externall beginning was manifold, both in matter of losse, and matter of sence.

20. In matter of losse, he was rejected of his own people, counted worse then a murtherer, forsaken of his most inward Disciples, denied, and betrayed of all kind of men, especially of the chiefe ones, and those who were counted the more wise, he was called a mad man, a deceiver, a blasphemer, one having a devill, a great man and invader of another mans kingdome, he was stripped of his garments, and destitute of necessary food.

21. In matter of sence there was. First, shamefull apprehending. Secondly, a violent taking away: in just judgements, both Ecclesiasticall, and civill. Fourthly, in working, whipping, and crucifying, with reproches, and injuries of all kinds joyned with them. Yet there was some mitigation of this death. First, by manifestation of the Divine Majesty, to the working of certaine miracles: as in casting the Souldiers downe to the ground with his sight and voyce, and in healing the eare of *Malchus*. Secondly, by operation of the Divine providence, whereby it came to passe, that he was justified by the Iudge, before he was condemned. *Mat.* 29. 24. *I am innocent of the blood of this just man.*

22. The consummation of the Death of Christ was in the highest degree of the punishment appointed: where is to be considered. The death it selfe, and the continuance of it.

23. The consummation of spirituall death in matter of losse, was, that forsaking of the Father whereby he was deprived of all sence of consolation. *Mat.* 27. 46. *My God, my God why hast thou forsaken me?*

24. The consummation of the death of Christ in matter of sence was the curse, whereby he did endure the full sense of Gods judgement upon mans sinne. *Gal.* 3. 13. He was made a curse for us. The hanging on the

Crosse was not a cause and reason of this curse, but a signe and symbole of it. *Ibid.*

25. The consummation of bodily death was in the breathing out of his soule with greatest torment, and paine of the body.

26. In this death there was a separation made of the soule from the body, but the union of both did remaine with the Divine nature, so that a dissolution of the person did not follow.

27. This death of Christ was true, not feigned: it was naturall, or from causes naturally working to bring it, nor supernaturall; it was voluntary, not altogether compelled; yet it was violent, not of inward principles: It was also in a certaine manner supernaturall, and miraculous, because Christ did keepe his life, and strength so long as he would, and when he would, he layd it down, *Iohn* 10.18.

28. The continuance of this death was, in respect of the state of lowest humiliation, not in respect of the punishment of affliction, for that which Christ said, it is finished, is understood of those punishments.

29. The continuance was the remaining under the dominion of death by the space of three dayes, *Acts* 2. 24. This state is wont properly to bee set forth by descending into Hell.

30. Christ being buried three dayes, was a witnesse and certaine representation of this state.

CHAPTER XXIII.

Of the Exaltation of Christ.

1. THe Exaltation of Christ is that whereby he did gloriously triumph over his and our enemies. *Luc.*

*Luc.*24.26. Ought not Christ to have suffered these things, and so to enter into glory? *Eph.*4.8. When he ascended up on high, he led captivity captive. *Col.*2.15. He hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed over them in it.

2. He overcame death by enduring it, sinne by satisfying, the Devill by spoiling him, or taking the prey out of his hands.

3. The perfection and manifestation of this victory is in his Exaltation. Therefore although there was a virtuall triumph, and triumph of merit in his death, and in the Crosse, in which Christ is said to be exalted, or extolled. *Iohn* 3.14. Not in situation and place only, but also in vertue and merit: yet the actuall triumph as touching the state of it, was not in his humiliation, but his Exaltation.

4. Christ did triumph in the Crosse, as in a Field of victory; but in his Exaltation, as in the kingly seat, and Chariot of triumph.

5. The glory of this triumph was, a changing of the humble forme of a servant, and that most abject condition which in it he did undergoe, into blessednesse altogether Heavenly. *Phil.*2.9. Wherefore also God did highly exalt him, and gave him a name above every name.

6. In respect of the Divine nature, it was onely an active manifestation: in respect of the humane nature, it was a reall receiving with sutable actions flowing from it.

7. The humane nature received all those perfections, which a created nature could take. For in the soule there flourished all kind of fulnesse of wisdome and grace, not only in respect of the principle and habit, but also in respect of the act and exercise: his body also was adozned with greatest purity, agility, splendor,

and ſtrength. *Hebr.*12.2. For the joy that was ſet before him, he endured the Croſſe, *Phil.*3.21. Who ſhall transforme our vile body, that it may be life to his glorious body.

8. But as the ſoule of Chriſt being now exalted, did ſtill retaine the nature of a ſoule, ſo alſo the body glorified did in no wiſe lay downe the eſſence, and eſſentiall properties of a body: therefore it can neither be every where, nor together in many places, nor in the ſame place with an other body *Penetrative*. Which indeed all that have eyes to ſee may cleerly perceive in thoſe phraſes of Scripture. Being taken from them he was caried up into Heaven. *Luke*24.51. He is not here, he is riſen, *Mat.*28.6. And many ſuch like.

9. There were three degrees of Exaltation oppoſite to as many degrees of his extreame humiliation: namely his Reſurrection from the dead being oppoſed to his death; his aſcending into Heaven oppoſed to his deſcending into the Grave, and to the Loweſt place of the Earth, and his ſitting at the right Hand of God oppoſed to his remaining in the Grave, and in the ſtate of death or in Hell.

10. Chriſts Reſurrection was of his whole humane nature which before had fallen by death. In reſpect of the ſoule it was from Hell, or from the ſtate, and dominion of death, to which the ſoule as it was a part of the humane nature, was ſubject. In reſpect of the body, it was from the dead, and from the Grave.

11. The ſoule is ſaid improperly to have riſen againe: but the body and humane nature properly. For the body, and the man, did properly recover his perfection: but the ſoule did recover the act and motion of its perfection in the body.

12. There are two parts of his Reſurrection; the firſt is an internall act, namely a reviving reſtored, by the uniting of ſoule and body: the ſecond is an exter-

nall

nall act, namely his going out of the Grave to the manifestation of life restored.

13. Unto this Resurrection there did give testimony. 1. The Angells. 2. Christ himselfe by divers apparitions (ten whereof at least are reckoned up in the Scriptures) and also by divers proofes taken out of the Scriptures. 3. Men, who were certified of it by seeing, hearing, and handling him.

14. But Christ did rise not by the power or leave of another, although this operation be attributed to God the Father, *Acts* 2.24. But by his own power. *Iohn* 2.19. Destroy this Temple, and within three dayes I will raise it up. And 10.18. I have power of taking up my life againe.

15. The time of Resurrection was the third Day after his Death and Buriall, *Mat.*16.21. *Luke* 24.7 *Acts* 10. 40. 1 *Cor.*15.4.

16. The end of this Resurrection was. 1. That he might be declared to be the Sonne of God, *Rom.*1.4. Declared mightily to be the Sonne of God by the Resurrection from the dead. 2. That he might seale a full victory of death, 1 *Cor.*15.57. Thankes be to God who hath given us victory through our Lord Iesus Christ. 3. That he might fulfill those parts of his office which did follow his death, *Rom.*4.25. He was raised againe for our justification. 4. That he might shew himselfe both justified, and justifying others, 1 *Cor.*15.17. If Christ be not risen, your faith is vaine: yee are yet in your sinnes. 5. That he might be the substance, example, and entrance of our spirituall, and corporall Resurrection. *Vers.*20.21.23. of the same Chapter. He is made the first fruits of them that sleepe. In Christ shall all be made alive.

17. For Christ as God is the cause absolutely principall of our Resurrection: as satisfying by his humiliation, and death, he is the meritorious cause: but as rising

sing from the dead he is the exemplary cause, and withall a demonstration and an initiation.

18. The ascending of Christ into Heaven, is a middle degree, or certaine progresse of exaltation, whereby leaving the Earth he ascends up into the highest Heaven as into his throne of glory. *Acts* 1.11. He is taken up from you into Heaven, *Ephes.* 4.10. Hee ascended farre above all Heavens.

19. This ascension was of the whole person; yet it doth not agree to the Divine nature, but figuratively, namely as it was the cause of ascending, and was joyned with the humane nature, in excellency: manifesting also his glory in it, whereof he had as it were emptied himselfe, when he descended into it by the incarnation: but it doth most properly agree to the humane nature, because it suffered change from a lower place to an higher.

20. The time of his ascension was 40 dayes after his Resurrection, *Acts* 1.3. not sooner: because the infirmity of the Disciples did require the delay of this space of time, that their faith might be confirmed by divers appearings, and they might also be more fully instructed in those things, which pertaine to the Kingdome of God. *Acts* 1.3. Not later, least he should seeme to thinke upon an earthly life.

21. The place from which he did ascend was mount *Olivet*, *Acts* 1.12. Where also he entred into deepest humiliation, *Luc.* 22.39. That he might teach that his suffering, and ascension did pertaine to the same thing.

22. The place into which he ascended, was the Heaven of the blessed, and which is not an *ubiquitary* Heaven, as some doe imagine, so as that ascension should only be a change of condition, and not of place, but it is the highest above all the other Heavens, *Eph.* 4.10. The seat, house or mansion of God. *Iohn* 14.2. So that in respect of locall presence, Christs humane nature is rightly

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and truly said to be with us in Earth, *Mat.*26.11. Although he himselfe in respect of his person, and that spirituall efficacy which doth depend upon the humane nature, is every where with his unto the end of the world, *Mat.*28.20.

23. The witnesses of this ascension, were both many men, and Angels. *Acts* 1.

24. In respect of order, he was the first of all those who ascended into Heaven, in priority of nature: because his ascension was a cause by vertue whereof others doe ascend. *Heb.*9.8. But others had ascended in their soules before in time, *Col.*1.20. And some also (as it is most like) in their bodies. *Gen.*5.24. *Hebr.*11.5. 2 *Kings* 2.11.

25. The cause of this ascension was the same which before was of the Resurrection: namely the power of God, which is the same both of the Father and the Son: hence in respect of the Father it is called an assumption which in respect of the Son is called an ascension. *Acts* 1.11. But there was added moreover the condition of a glorified body; which is carried as well upward as downward.

26. The ends of his ascension were. 1. That he might place his humane nature now glorified in the mansion of glory. 2. That he might shew himselfe to be him who could pierce into the Heavenly and deepest counsels of God. *John* 3.13. How shall yee believe, if I tell you heavenly things? For there is none that ascendeth into Heaven, but he who descendeth from Heaven; namely, the sonne of man who is in Heaven. 3. That he might prepare mansions for all his in the house of his Father. *John* 14.3. 4. That hee might in the name of his own take possession of the heavenly Kingdome. *Eph.* 2.6. Hath raised us up together, and hath made us sit together in Heaven, in Christ Iesus. 5. That by his intercession & power he might take care for those things which

which were to be performed for their ſalvation. *Iohn* 16.7. If I goe from you, I will ſend the Comforter unto you. 6. That we may have a moſt certaine argument of our aſcenſion into Heaven, 1 *Cor.*15.20. He is made the firſt fruits of them that ſleepe. 7. That wee alſo might in thought, affection and converſation follow after Heavenly things. *Col.*3. 1. *Phil.*3.20. Seeke thoſe things that are above where Chriſt is. We carry our ſelves a Citizens of Heaven: from whence alſo we looke for a Saviour, the Lord Ieſus Chriſt.

27. Sitting at the right Hand of God is the higheſt degree of his Exaltation, whereby he enjoyeth the higheſt glory of his mediation. Hence Reſurrection, and Aſcenſion are motions tending to this ſitting: hence alſo Reſurrection and Aſcenſion in a certaine manner common to us with Chriſt; but ſitting at the right hand of the Father agrees to none, but to Chriſt only.

28. That higheſt glory wherewith Chriſt is endowed by this ſitting, is properley and formally a kingly glory. *Acts* 2.36. Let therefore all the houſe of *Iſrael* know for certaine, that God hath made this man a Lord.

29. This Kingly glory is a fulneſſe of power and majeſty whereby he governeth all things for the good of his, *Pſal.*110.1. 1 *Cor.*15.25. For he muſt raigne untill he have put down all his enemis, under his feet.

30. This majeſty and power doth properly agree to the perſon of Chriſt the Mediator: in reſpect of which it is alſo truly ſaid that the humane nature of Chriſt hath now ſo much eminency of dignity and ruledome, that with power he is above, and ſet over all created things, *Eph.*1.20. But from this eminency of dignity, to conclude that the humane nature of Chriſt (which was created and remaines finite) being abſolutely and abſtractedly conſidered, hath the ſame omnipotency, and omnipreſency with God himſelfe it is no other thing, then a certaine ſtupid madneſſe, and it is not far from blaſphemy.

31. Vnto

31. Vnto this kingly dignity pertaines that power whereby Christ was made the judge of all men, and Angells.

32. This kingly glory of Christ doth also redound unto other of his offices, so that he exerciseth a kingly Priest-hood, and a kingly prophecy.

33. The kingly priest-hood is, that whereby he doth plead our cause, not by suffering, and humbly supplicating as it were with bended knees, but by representing gloriously those things which he did and suffered. *Hebr.*9.24. Christ is entred into Heaven it selfe, to appeare before the Face of God for us.

34. Christ doth exercise a kingly prophecy: whileſt he powres out his spirit upon all flesh: whileſt he sends his Embassadors, workes together with them, and confirmes their word by signes that follow: lastly whileſt he gathers his own out of the world, protects, builds up, and preserves them for ever. *Mat.*28.18,19,20. *Marc.*16.20.

CHAPTER XXIV.

Of the application of Christ.

So much of Redemption: The application of the same Redemption followes.

1. THis application is that whereby all those things which Christ hath done, and doth as Mediator, are made actually effectuall in some certaine Men.

2. This application by a speciall appropriation is attributed to the holy Spirit, 1 *Cor.*12.13. By one spirit we are all baptised into one body: yet it doth de-

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pend. 1. Upon the decree, and donation of the Father, whereby he hath given some certaine men to Christ to be redeemed, and saved. *Iohn* 6.36. This is the will of my Father, that of that he hath given me, I should lose nothing, for all those, and only those whom the Father hath given to Christ, doe come to him. *Ibid. verse* 37.2. Vpon the intention of Christ whereby he hath determined his satisfaction for the good of those, whom he hath appointed to him by his Father. *Iohn* 17.9.11.12. 19. I pray for them whom thou hast given me, because they are thine. 3. Vpon the acceptation of the Father, whereby he doth accept and ratifie that satisfaction for the reconciliation, & salvation of the same persons, 2 *Cor.*5.19. Namely, that God was in Christ, reconciling the world to himselfe, not imputing their sins unto them.

3. This transaction betweene God and Christ was a certaine fore-going application of our redemption, and deliverance to our surety, and to us in him: which unto the finishing of that secundary application in us, hath the respect of an effectuall example, so as, that is a representation of this, and this is brought forth by vertue of that.

4. Hence our deliverance from sinne and death, was not onely determined in the decree of God, but also granted, and communicated to Christ, and to us in him, before it be perceived by us. *Rom.*5.10.11. We were reconciled to God, by the death of his Son. By whom we have now received a reconciliation.

5. Hence both the Father and the Sonne are said to send the Spirit to performe this application. *Iohn* 14.16. & 16.7. The Father shall give you an advocate, I will send him unto you.

6. Hence every good giving, and every perfect good is said to descend from above from the Father. *Iames* 1.17. And all saving things are said to be communicated

nicated to us, in Christ, as in the head. For Christ as obtaining it by his merit and through Christ, as effectually applying it. *Eph.* 1.3.5.11.

7. Hence also application is the end & effect of impetration. But seeing the end is intended by God the Father and Christ, it hath a certaine connexion with impetration as with its meanes. For if the redemption of Christ were of incertaine event, then the Father should appoint the Sonne to death, and the Sonne also should undergoe it, being yet uncertaine, whether any would be saved by it or no; then also all the fruit of this mystery should depend upon the free will of men.

8. Hence application is altogether of the same latitude with redemption it selfe, that is, the redemption of Christ is applied to all and only those, for whom it was obtained by the intention of Christ and the Father, yet for their sakes the same temporall benefits of Christ doe redound unto thers also.

9. And in this sence, namely in respect of the intention of application it is rightly said: Christ did onely satisfy for those that are saved by him: although in respect of that sufficiency which is in the mediation of Christ, it may be rightly said also, Christ satisfied for all, or every one: and because those counsells of God are hidden to us, it is agreeable to charity, to judge very well of every one, although we may not pronounce of all together collectively, that Christ did equally plead their cause before God.

10. The way of application whereby God doth with greatest firmnesse performe that, which was contained in a covenant formerly made, and broken, is called in the Scriptures a new covenant, *Hebr.* 8.8.10. A covenant of life, salvation, and grace, *Rom.* 4.16. *Gal.* 3.18. Which in the same sence also is called the Gospell. *Rom.* 1.16. The good Word of God. *Hebr.* 6.5. A faithfull saying and worthy of all acceptation. 1 *Tim.* 1.15. A good

good doctrine. 1 *Tim.*4.6. The Word of life. *Phil.*2.16. The Word of reconciliation, 2 *Cor.*5.19. The Gospell of peace. *Eph.*2.17. & 6.15. The Gospell of salvation, and the Word of truth, *Eph.*1.13. The arme of God, *Isay* 53.1. The savour of life to life, 2 *Cor.*2.16.

11. It is called a covenant because it is a firme promise, for in the Scriptures every firme purpose, although it be of things without life, is called a covenant, *Ierem.* 33.20.25. My covenant of the day, and my covenant of the night: if my covenant be not with day and night, if I appoint not the statutes of Heaven and Earth.

12. Yet because it consists of a free donation, and is confirmed by the death of the giver, it is not so properly called a covenant as a testament, *Hebr.*9.16. Which seeing it is not found in the former, that is not so properly called a testament as a covenant.

13. But this new covenant differs from the old many wayes. 1. In the kind, for that was as it were a covenant of friendship betweene the Creator and the creature: but this is a covenant of reconciliation between enemies.

14. 2. In the efficient: for in that there was an agreement of two parties, namely God and man: but in this God onely doth covenant. For man being now dead in sinne, had no ability to contract a spirituall covenant with God. But if two parties after the manner of a covenant are to be appointed, yet then God only is the party assuming, and constituting, but man is the party assumed.

15. 3. It differs in the object: for that is extended to all men, but this belongs to some certaine ones in a speciall manner. For although the promulgation of it be oftentimes propounded promiscuously, after the manner of men, yet by a special propriety it belongs, and is directed to those to whom it was intended by God, who are therefore called sonnes and heires, of this promise

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and of salvation, *Gen.*15. *Act.* 1.39. & 3.25. *Rom.*4.16. 13. & 9.7.8. *Gal.*3.21.29.

16. 4. In the beginning or moving cause: for there God according to his soverainty did worke out of his wise and just counsell: but here mercy only hath place. There indeed there did some respect of grace shine forth, in appointing a reward due to obedience: yet it was not properly directed by grace: and so not this covenant of grace, but that was accomplished, that is, it did actually lead man to happinesse.

17. 5. In the foundation, which in the former was the ability of man himselfe; but in this, Christ Iesus.

18. 6. In the matter or good things promised: for in that God promised life only; but in this he promiseth righteousnesse also, and all the meanes of life: because to man being dead, not the continance or perfection of life, but restoring was necessary.

19. 7. In the conditions: for that required perfect obedience of workes, which was also to be performed by man of his own strength before any effect of the promise, that it might have respect of merit unto it: but this requires not any condition properly so called, or going before, but only following after or comming betweene, and that to be communicated by grace, that it might be a meanes to perfit the same grace: which is the proper nature of Faith.

20. 8. In the effects: for that teached and sheweth what is righteous, but this bestowes righteousnesse it selfe, in that there was a dead letter, and deadly to a sinner: but in this a quickning spirit.

21. Hence that never brought salvation to any man, neither could bring any thing to a sinner, but onely death but this doth not properly and of it selfe bring death or condemnation to any, but it brings assured salvation to all those of whom it is received.

22. 9. In the adjunct of continuance: for that is antiqua-

ſiquated in reſpect of thoſe who are partakers of this new: but this is everlaſting, both in reſpect of the countenance it hath in it ſelfe, becauſe it admitts no end, or change, touching the ſubſtance, and alſo in reſpect of thoſe to whom it is communicated, becauſe the grace of this covenant doth continue for ever with them, who are once truly in covenant.

CHAPTER XXV.

Of Predeſtination.

1. BEcauſe this application of redemption is made to ſome certaine men, and not to all, ſo that it ſheweth a manifeſt difference betweene men, in reſpect of the diſpenſation of grace; hence it doth make the predeſtination of God concerning men appeare to us in the firſt place.

2. Predeſtination indeed was from eternity, *Eph.*1.4. He hath choſen us before the foundations of the World were laid. 2 *Tim.*1.9. Which grace was given us before all ages. And it did alſo worke from the beginning of the workes of God: but it makes no inward difference in the Predeſtinate themſelves before the actuall diſpenſation of this application. *Eph.*2.3. And we were by nature the children of wrath as well as others. 1 *Cor.*6.11. Thus yee were indeed. For Predeſtination before the application of grace doth put nothing in the perſons Predeſtinated, but it doth lie hid only in him that doth predeſtinate.

3. This Predeſtination is the decree of God of manifeſting his ſpeciall glory in the eternall condition of men. *Rom.* 9.22.23. Willing to ſhew his wrath and to make his power knowne, he ſuffered with much long ſuffe-

suffering the vessells of wrath, prepared to destruction. And to make knowne the riches of his glory towards the vessels of mercy which he hath prepared unto glory 1. *Thess.* 5. 9. God hath not appointed us to wrath, but to obtaine mercy.

4. It is called destination: because it is a certaine determination of the order of meanes unto the end. But because God had determined this order with himselfe, before any actuall existence of things, therefore it is not simply called destination, but predestination.

5. It is called a decree: because it containes a definite sentence to be executed by certaine counsell. In the same sence also it is called a purpose, and counsell, because it propounds an end to be attained unto, as it were with an advised deliberation.

6. Hence predestination hath greatest wisdome, freedome, firmenesse, and immutability joyned with it: because these are found in all the decrees of God.

7. Therefore the reason of Predestination is unmoveable, and indissoluble, 2 *Tim.* 2. 19. The foundation of God standeth sure having this seale. The Lord knoweth who are his. And under that respect the number of the predestinated, (not only the formall number, or number numbering (as they speake) that is, how many men at length shall be saved, and how many not: but also the materiall number or number numbred, that is, who those severall men are) is certaine with God, not only by certainty of foreknowledge, but also by certainty of order of meanes. *Luc.* 10. 20. Rejoyce that your names are written in the Heavens.

8. For Predestination doth not necessarily presuppose either its limit, or object as existing, but it maketh it to exist: so that by force of predestination it is ordered, that it should be. 1 *Pet.* 1. 20. *Of Christ foreknowne before the foundations of the world were laid.*

9. Hence also it depends upon no cause, reason or out-

outward condition, but it doth purely proceed from the will of him that predestinateth. *Mat.* 11.26. Even so Father, because it pleased thee. *Rom.* 9.16.18. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy: he hath mercy on whom he will, and whom he will he hardeneth.

10. Hence it is neither necessary nor agreeable to the Scriptures either to appoint any fore required quality in man, as it were the formall object of Predestination: or so to assigne any certaine condition of man, that the rest should be excluded: for it is sufficient to understand that men are the object of this decree, so that the difference of the decree doth not depend upon man, but that difference, which is found in men, doth follow upon the decree

11. In order of intention there is no fore-knowledge, fore-required, or ought to be presupposed unto the decree of Predestination, besides that simple intelligence which is of all possible things: because it depends not upon any reason, or eternall condition, but doth purely proceed from the will of him that doth predestinate. *Eph.* 1.5.9. He hath predestinated us according to the good pleasure of his owne will. According to his free good will which he had purposed in himselfe.

12. It is properly an act of Gods Will, whereby it is exercised about a certaine object which it determines to bring to a certaine end by certaine meanes. *Eph.* 1.11. We were chosen, when we were predestinated, according to the purpose of him that worketh all things according to the pleasure of his own will.

13. This decree as it doth exist in the mind of God presupposing an act of the will is called fore-knowledge: whence it comes to passe that fore-knowledge signifies as much sometime as Predestination, but lesse properly, *Romans* 11.2. Hee hath not cast away his people whom hee fore-knew.

14. There is only one act of will in God properly, because all things in him are together, and nothing before

fore or after, and so there is only one decree about the end and meanes: but after our manner of conceiving, God in order of intention doth will the end before the meanes. *Rom.* 8. 30. Whom he hath predestinated, those he called: although in order of execution, he willeth the meanes first before their direction to the end. 2 *Thess.* 2. 13. He hath chosen us to salvation through sanctification, and faith.

15. Some things are the meanes, and the end, and the causes also of other meanes. *Iohn.* 6. 37. Whatsoever the Father giveth me shall come to me, and him that commeth to me, I will in no wise cast away, yet they are not causes of the act it selfe of Predestination, nor of all the effects of it.

16. There are some meanes which of their own nature are ordered to the end of Predestination: of which sort are all those things which pertaine to the grace revealed in the Gospell; but other things in a certaine outward respect are subjected to this order: such as are naturall good or evill things which above or beyond their nature through the over-ruling direction of grace doe worke together to our salvation.

17. Of Predestination there are two kindes, Election and Reprobation.

18. Election is the predestination of some certaine men, that the glorious grace of God may be manifested in them. *Eph.* 1. 4. 5. 6. He hath chosen us, he hath predestinated us to the praise of his glorious grace.

19. Election is an act of the will, which in God is only one and simple: yet after our manner of conceiving it sets forth (by Synecdoche) by divers acts.

20. The first act of election then is to will the glory of his grace in the salvation of some men. 2 *Thessa.* 2. 13. God hath chosed us from the beginning unto salvation.

21. The second act is to appoint some certaine men who shal be made partakers of this salvation. 2. *Tim.* 2. 19. The Lord knoweth who are his.

22. But

22. But the proper reason of election is in this second act, which act contains these three things in the conceaving of it, 1. Love. *Rom.* 9. 13. 2. Love with respect to a supernaturall and chiefe good. *Ier.* 31. 3. *Eph.* 5. 25. 3. Love with a separating from others: in which comparative manner, there is contained a certaine virtuall intention of love. *Rom.* 9. 13. *Iohn.* 17. 6. 1. *Cor.* 1. 27. 28.

23. The third act of election is a purpose or intention of preparing and directing those meanes by which men elected, are certainely lead through to salvation as to an end. But these meanes are properly redemption, and application of redemption, *Iohn* 6. 37. 2 *Thess.* 2. 13.

24. This third act in a speciall respect is called predestination: which is sometime in the Scriptures distinguished from election, even as it respects the elect above, *Rom.* 8. 29. *Eph.* 1. 4. & 5. Whom he did foreknow, those he also predestinated. As he hath chosen us. Who hath predestinated us. Although otherwise by a synecdoche it is used in the same sence with election.

25. Hence Predestination is sometime said to be according to his purpose. *Eph.* 1. 11. And his purpose according to election, *Rom.* 9. 11. And election also according to purpose, the counsell, and good pleasure of the Will of God, *Eph.* 1. 5.

26. There doth a certaine knowledge particularly accompany these acts of will in election in the mind of God, whereby God doth most certainly know the heires of eternall life: whence also election it selfe is called, knowledge or fore-knowledge. *Rom.* 8. 29. But this knowledge of God because with greatest firmnesse it retaines the distinct names of those that are to be saved, and the good things appointed for them, as if all were written in Gods Booke, therefore it is called the booke of Life. *Psalme* 69. 29. *Revelations* 3. 5. and 13. 8.

27. This

27 This election was only one in God in respect of whole Christ mystically considered, that is, of Christ, and of those who are Christ, as there was one Creation of all mankind; yet as a certaine distinction may be conceived according to reason, Christ was first elected as the Head, and then some men as members in him. *Eph.* 1. 4.

28. Yet Christ is not the meritorious, or impulsive cause in respect of the election of men it selfe, although it hath the reason of a cause in respect of all the effects of election, which follow the sending of Christ himselfe.

29. Christ himselfe in the first act of election as touching the worke of redemption is rightly said to be an effect, and meanes ordained to the salvation of man, as the end; as this salvation is the action of God, *Iohn* 17. 6. Thine they were, and thou gavest them me. Yet as this salvation is our good, Christ is not the effect, but the cause of it. So it may be rightly said in respect of the first act of election, that Christ the redeemer was the effect and subordinate meanes, but in the third act of election he is to be considered as a cause, *Eph.* 1. 3. He hath blessed us with all spirituall blessings, in the Heavens, in Christ.

30. Reprobation is the predestinating of some certaine men, that the glory of Gods Iustice might be manifested in them. *Rom.* 9. 22. 2 *Thess.* 2. 12. *Iud.* 4.

31. Three acts are to be conceived in reprobation, as before in election.

32. The first act is to will the setting forth of Iustice. Therefore the end of God in reprobation, is not properly the destruction of the Creature, but the Iustice of God, which shines forth in deformed destruction.

33. Hence is the first difference in reason betweene election and reprobation, for in election not only the glorious grace of God hath the respect of an end: but

also the salvation of men themselves: but in reprobation damnation in it selfe hath not the respect of an end, or of good.

34. The second act is to appoint those certaine men in whom this Iustice of God should be made manifest. *Iude* 4.

35. That act cannot properly be called election: because it is not out of love, neither doth it bring the bestowing of any good, but the privation of it: Therefore it is properly called reprobation, because it doth reject or remove those about whom it is exercised, from that love wherewith the elect are appointed to salvation. As therefore in election, there is love with discerning so in reprobation, there is seene the deniall of love with putting a difference.

36. But because this negative setting apart which is found in reprobation, doth depend upon that setting apart which is in election: hence the remote end of reprobation is the glory of that grace which is manifested in election. *Rom.* 9.22.23. He suffered the vessels of wrath, that he might make known the riches of his glory toward the vessels of mercy.

37. Because of this setting apart, whereby God will not communicate blessednesse upon some persons, he is therefore said to hate them. *Rom.* 9.13. This hatred is called negative, or privative, because it denies election: but it includes a positive act whereby God would that some should be deprived of life eternall.

38. Nevertheless in this is the second difference of reason, between election and reprobation, that the love of election, doth bestow the good on the Creature immediatly, but the hatred of reprobation, doth only deny good, doth not bring or inflict evill, but the desert of the Creature comming between.

39. The third act of reprobation is an intention to direct those meanes whereby Iustice may be manifested in the reprobate.

40. The

40. The most proper meanes of this kind are permission of sin, and living in sin, *Rom.* 9. 18. 2 *Thess.* 2. 11. 12.

41. In this act there is the third difference of reason between election and reprobation, that election is the cause, not only of salvation, but also of all those things which have the consideration of a cause unto salvation: but reprobation is not properly a cause, either of damnation, or of sin which deserves damnation, but an antecedent only.

42. Hence also followes a fourth disparity, that the very meanes have not alwayes among themselves the respect of a cause and effect: for the permission of sin is not the cause of forsaking, hardning, punishing, but sin it selfe.

CHAPTER XXVI.

Of Calling.

Hitherto of Application: The parts of it follow.

1. THE parts of Application are two. Union with Christ, and communion of the benefits that flow from that Union, *Phil.* 3. 9. That I may be found in him, having the righteousnesse that is by the Faith of Christ.

2. This Union is that spirituall relation of men to Christ, whereby they obtaine right to all those blessings which are prepared in him. 1 *John* 5. 12. *He that hath the Sonne hath life.* 1. *Ibid.* 3. 24. *He dwelleth in him, and he in him.*

3. This Union is wrought by calling.

4. For Calling is a gathering of men together to Christ, that they may be united with him. 1 *Pet.* 2.4.5. To whom comming, *Eph.* 4. 12. For the gathering together of the Saints, for the edifying of the Body of Christ. From which Union with Christ there followes Union with GOD the Father. 1 *Thess.* 1.1. & 2.1.1. To the Church which is in GOD the Father, and in our Lord Iesus Christ.

5. This therefore is that first thing which pertaines to the application of redemption. *Eph.* 1.7.8.9. In whom we have redemption, &c. After he made known unto us the mystery of his will: and it is that first thing which doth make a man actually elected himselfe, that is the first act of election which is shewed forth and exercised in man himselfe: whence also it is that Calling and election are sometime taken in the Scriptures in the same sence. 1 *Cor.* 1. 26. 27. 28. *Yee* see your Calling: God hath chosen foolish things and weake things.

6. Hence the Calling of men doth not in any sort depend upon the dignity, honesty, industry, or any indeavour of the called, but upon election and predestination of God only. *Acts* 2.47. The Lord did ad to the Church such as should be saved. And 13.48. As many as were ordained to life believed. *Rom.* 8.30. Whom he predestinated, them also he called. *Tit.* 3. 5. Not by works of righteousnesse, but of his own mercy. *Iames* 1.18. *Of his owne will begat he us by the word of truth.*

7. The parts of Calling are two. The offer of Christ, and the receiving of him. *Iohn* 1.11. He came to his own, and his own received him not. But to as many as receive him, he gave to them, &c.

8. The offer, is an objective propounding of Christ as of a meanes sufficient and necessary to salvation. 1 *Cor.* 1.23.24. We preach Christ, the Power of God and the wisdome of God. *Heb.* 7.25. He is able perfectly to save

those

those that come to God by him. *Acts* 4. 12. Neither is there any other name under Heaven, which is given among men, by which we must be saved.

9. But there is nothing propounded, nor ought to be propounded of Christ, in the Calling of men, to be believed as true, which is not simply and absolutely true. For this is both against the nature of a testimony, as it is an object of that Faith which is in the understanding, the formall reason whereof is truth: and also is against the nature of the Gospell it selfe, which by an excellency, is called the word of truth. *Eph.* 1. 13.

10. The offer of Christ is outward, or inward.

11. The outward is a propounding, or preaching of the Gospell or of the promises of Christ. *Acts.* 9. 15. That he may beare my name in the sight of the *Gentiles.*

12. Yet that man be prepared to receive the promises, the application of the Law doth ordinarily goe before to the discovery of sin, and inexcusableness and humiliation of the sinner: *Rom.* 7. 7. I knew not sinne, but by the Law.

13. Those promises as touching the outward promulgation, are propounded to all without difference, together with a command to believe them, but as touching the propriety of the things promised, which depends upon the intention of him that promiseth, they belong only to the elect, who are therefore called the sonnes and heires of the promise. *Rom.* 9. 8.

14. The inward offer is a spirituall enlightning, whereby those promises are propounded to the hearts of men, as it were by an inward word. *Iohn* 6. 45. Whosoever hath heard of the Father and hath learned, commeth to me. *Eph.* 1. 17. That he might give unto you the spirit of wisdome and revelation, the eyes of your mind being enlightened, that ye may know what is that hope of your calling.

15. This also is sometime, and in a certaine manner

granted to those that are not elected. *Hebrewes* 6. 4. & 10. 29. *Mat.* 13. 20.

16. If any one oppose himselfe out of malice to this illumination, he commits a sin against the Holy Ghost, which is called unpardonable, or unto death. *Hebr.* 6. 6. & 10. 29. 1 *Iohn* 5. 16. *Mat.* 12. 32.

17. The receiving of Christ is that whereby Christ being offered is joyned to man, and man unto Christ. *Iohn* 6. 56. He abides in me, and I him.

18. In respect of this conjunction we say that we are in Christ, 2 *Cor.* 5. 17. And to put on Christ. *Gal.* 3. 27. To be dwelled in by Christ. *Eph.* 3. 17. The house of Christ. *Hebr.* 3. 6. the Temple of Christ, 2 *Cor.* 6. 16. To be espoused to Christ. *Eph.* 5. 23. Branches of Christ, *Iohn* 15. 5. Members of Christ, 1 *Cor.* 12. 12. And the Name of Christ is a certaine manner communicated to us. 1 *Cor.* 12. 12. So also is Christ.

19. By reason of this receiving, Calling is called conversion. *Acts* 26. 20. Because all they who obey the call of God, are wholly converted from sin to grace, from the world to follow God in Christ: It is also called regeneration as by that word, the very beginning of a new life, of a new Creation, of a new Creature, is often set forth in the Scriptures. *Iohn* 1. 13. & 3. 6. 1 *Iohn* 3. 9. 1 *Pet.* 1. 23. & 22. As in respect of the offer it is properly called, Calling, as God doth effectually invite and draw men to Christ. *Iohn* 6. 44.

20. Receiving in respect of man is either passive, or active. *Philippians* 3. 12. That I may apprehend: I was apprehended.

21. Passive receiving of Christ is that whereby a spirituall principle of grace is begotten in the will of man. *Eph.* 2. 5. He hath quickned.

22. For this grace is the foundation of that revelation whereby a man is united with Christ, *Iohn* 3. 3. Except a man bee borne againe, hee cannot see the Kingdome of God.

23. But

23. But the will is the moſt proper and prime ſubject of this grace, becauſe the converſion of the will is an effectuall principle of the converſion of the whole man. *Phil.* 2.17. It is God that worketh in you both to will and to doe, of his own good pleaſure.

24. The enlightning of the mind is not ſufficient to produce this effect, becauſe it doth not take away that corruption which is in the will, neither doth it communicate unto it any new ſupernaturall principle, by vertue whereof it may convert it ſelfe.

25. Yet the will in reſpect of this firſt receiving, hath not the conſideration either of a free agent, or a naturall patient, but only of obedientiall ſubjection. 2 *Cor.* 4.6. Becauſe God who hath ſaid that light ſhould ſhine out of darkeneſſe, he it is who hath ſhined in our hearts.

26. Active receiving is *Actus elicitus*, an act of Faith drawn forth, whereby he that is called doth now wholly leane upon Chriſt as his Saviour, and by Chriſt upon God, *Iohn* 3.15.16. Whoſoever believes in him, 1 *Pet.* 1.21. Through him believing in God.

27. This act of Faith doth depend partly upon a principle or habit of grace ingenerated, and partly upon the operation of God moving before and ſtirring up. *Iohn* 6.44. None can come to me, unleſſe the Father draw him.

28. It is indeed drawen out and exercifed by man freely, but certainly unavoydably, and unchangeably. *Iohn* 6. 37. Whatſoever my Father giveth mee ſhall come unto mee.

29. With this Faith wherewith the will is turned to the having of the true good, there is alwayes joyned repentance, by which the ſame will is turned alſo to the doing of the true good, with an averſneſſe, and hatred of the contrary evill, or ſinne. *Acts* 19.4. *Marc.* 1.15. Repent, and believe the Goſpell.

30. Repentance hath the ſame cauſes and principles

with Faith, for they are both the free gifts of God. *Eph.* 2. 8. Faith is the gift of God. 2 *Tim.* 2. 25. Whether God will at any time give them repentance. They have the ſame ſubject, becauſe both have their ſeat in the heart or will of man. *Rom.* 10. 9. 1 *Kings* 8. 48. With the heart man believeth. They ſhall returne with all their heart. They are alſo begotten at the ſame time. But, firſt, they have divers objects, for Faith is properly carried unto Chriſt, and by Chriſt unto God: but repentance is carried to God himſelfe who was before offended by ſin, *Acts* 20. 21. Repentance toward God, and Faith toward our Lord Ieſus Chriſt. Secondly, they have divers ends, for Faith doth properly ſeeke reconciliation with God, but repentance a ſutableneſſe to the will of God. *Rom.* 3. 25. A reconciliation through Faith in his bloud. *Acts* 26. 20. That they ſhould turne unto God doing workes meete to repentance.

31. Repentance in reſpect of that carefulneſſe, and anxiety, & terror ariſing from the Law which it hath joyned with it, doth goe before Faith, by order of nature, as a preparing and diſpoſing cauſe: but in reſpect of that effectuall and kindly turning away from ſin, as God is offended by it, ſo it followes Faith, and depends upon it as the effect upon his cauſe, and herein is proper to the faithfull.

32. Although this repentance doth alwayes bring griefe with it for ſins paſt and preſent, yet it doth not ſo properly, or eſſentially conſiſt in griefe, as in turning from, and hatred of ſin, and in a firme purpoſe to follow after good, *Amos* 5. 14. 15. Hate the evill, Love the good.

33. That repentance is not true and ſound, which doth not turne a man from all known ſin, to every known good: neither that which doth not virtually continue, and is actually renewed as often as need is, from the time of converſion to the end of life.

34. Repen-

34. Repentance is wont to be perceived before Faith: because a sinner cannot easily perswade himselfe that he is reconciled to God in Christ, before he feele himselfe to have forsaken those sins which did separate him from God.

CHAPTER XXVII.

Of Iustification.

1. COmmunion of the blessings flowing from Union with Christ, is that whereby the faithfull are made partakers of all those things they have need of, to live well, and blessedly with God. *Eph.* 1.3. He hath blessed us with all spirituall blessings. *Rom.* 8.32. He who spared not his own Son, &c. How shall he not freely with him give us all things also?

2. This communion therefore doth bring a translation and change of condition to believers, from the state of sin and death, to the state of righteousnesse and life eternall. 1 *Iohn* 3.14. We know that we are translated from death to life.

3. This change of state is twofold; relative, and absolute or reall.

4. A relative change of state is that which consists in Gods reputation. *Rom.* 4.5. And he that worketh not, but believeth in him that justifieth the ungodly, his faith is imputed to him for righteousnesse, 1 *Cor.* 5 19. God was in Christ reconciling the World tot himselfe: not imputing to them their offences.

5. Hence it admits no degrees properly so called, but it is together and at once perfect in one only act, although in respect of the manifestation, sence, and

effects, it hath divers degrees. Hitherto pertaines iustification and adoption.

6. Iustification is a gracious sentence of God, whereby for Christs sake apprehended by Faith he doth absolve the believer from sin and death, and accounts him righteous unto life. *Rom.* 3, 22, 24. The righteousnesse of God by Faith of Iesus Christ in all, and upon all that believe: as they who are freely justified by his grace through the redemption made by Iesus Christ.

7. It is the pronouncing of a sentence, as the use of the word declares, which doth not set forth a physicall, or reall change in the holy Scriptures: but that judiciall, or morall change which consists in pronouncing of a sentence and in reputation. *Prov.* 17. 15. He that justifies the wicked. *Rom.* 8. 33. Who shall lay any thing to the charge of Gods Elect? It is God that Iustifies.

8. Therefore *Thomas* with his followers doth fowly erre, who would have justification as it were a physicall motion, by a reall transmutation from a state of unrighteousnesse to a state of righteousnesse; so as that the terme from which is sin, the terme to which, is inherent righteousnesse, and the motion is partly remission of sin, partly infusion of righteousnesse.

9. This sentence was. 1. As it were conceived in the mind of God by a decree of justifying. *Gal.* 3. 8. The Scripture foreseeing that God would justifie the *Gentiles* by Faith. 2. It was pronounced in Christ our head, now rising from the dead. 2 *Cor.* 5. 19. God was in Christ reconciling the world to himselfe not imputing their sins to them. 3. It is virtually pronounced upon that first relation which ariseth upon Faith begotten, *Rom.* 8. 1. There is therefore no condemnation to them that are in Christ Iesus. 4. It is expressly pronounced by the Spirit of God witnessing unto our spirits our reconciliation with

with God. *Rom.* 5. 5. The love of God is shed abroad in our hearts by the holy Spirit that is given to us. In this testimony of the spirit justification it selfe doth not so properly consist, as an actuall perceiving of that before granted as it were by a reflected act of Faith.

10. It is a gratious sentence, because it is not properly given by the Iustice of God, but by his grace, *Rom.* 3. 24. Freely by his grace. For by the same grace whereby he called Christ to the office of Mediator, and did draw the elect to Union with Christ, he doth account them being already drawn and believing, to be just by that Union.

11. It is for Christs sake, 2 *Cor.* 5. 21. That we may be made the righteousnesse of God in him, for the obedience of Christ is that righteousnesse in respect whereof the grace of God doth justifie us, no otherwise, then the disobedience of *Adam* was that offence in respect whereof the justice of God did condemne us. *Rom.* 5. 18.

12. Therefore the righteousnesse of Christ, is imputed to believers in justification. *Phil.* 3. 9. That I may be found in him not having mine own righteousnesse which is of the Law, but that which is by Faith of Christ, the righteousnesse of God through Faith.

13. But because this righteousnesse is ordained of God to that end, and by his grace is approved and confirmed: so that sinners can stand before him through this righteousnesse, therefore it is called the righteousnesse of God. *Rom.* 10. 3.

14. But this justification is for Christ, not absolutely considered, in which sence Christ is also the cause of vocation, but for Christ apprehended by Faith, which Faith doth follow Calling as an effect, and followeth righteousnesse, by which being apprehended justification followes: whence also righteousnesse is said to be of Faith. *Romans* 9. *vers.* 30. & 10.

& 10. 16. And Iuſtification through Faith, *Chap.* 3. 28.

15. This juſtifying Faith is not that generall Faith whereby in the underſtanding we yield aſſent to the truth revealed in the holy Scriptures: for that doth neither properly belong to thoſe that are juſtified, neither of it own nature hath it any force init ſelfe to juſtifie, neither doth it produce thoſe effects which are every where in the Scripture given to juſtifying Faith.

16. Neither is it (to ſpeake properly) that ſpeciall confidence, whereby we doe apprehend remiſſion of ſins, and juſtification it ſelfe: for juſtifying Faith goeth before juſtification it ſelfe, as the cauſe goeth before the effect: but Faith apprehending juſtification doth neceſſarily preſuppoſe, and follow juſtification, as an act followes the object about which it is exerciſed.

17. That Faith therefore is properly called juſtifying, whereby we rely upon Chriſt for remiſſion of ſins and for ſalvation. For Chriſt is the adæquate object of Faith as Faith. Iuſtifyeth. Faith alſo doth no otherwiſe juſtifie, then as it apprehends that righteouſneſſe by which we are juſtified: but that righteouſneſſe is not in the truth of ſome ſentence to which we yield aſſent, but in Chriſt alone, who is made ſinne for us, that wee might bee righteouſneſſe in him, 2 *Cor.* 5. 21.

18. Hence are thoſe Sermons ſo often repeated in the new Teſtament, which doe ſhew that juſtification is to be ſought for in Chriſt alone. *Iohn* 1. 12. & 3. 15. 16. & 6. 40. 47. 14. 1. 54. *Romans* 4. 5. & 3. 26. *Acts* 10. 43. & 26. 18. *Gal.* 3. 26.

19. This juſtifying Faith of it own nature doth produce, and ſo hath joyned with it a ſpeciall and certaine perſwaſion of the grace and mercy of God in Chriſt: whence alſo juſtifying Faith is oftentimes not amiſſe deſcribed by the orthodox by this perſwaſion, eſpecially

especially when they doe oppose that generall Faith to which the Papists ascribe all things: but 1. This perswasion as touching the sence of it, is not always present. For it may and often doth come to passe either through weakenesse of judgement, or through divers tentations and troubles of mind, that he, who truly believeth, and is by Faith justified before God, yet for a time may thinke according to that which hee feeles, that he neither believeth, nor is reconciled to God. 2. There be divers degrees of his perswasion, so that neither all believers have altogether the same assurance of the grace and favour of God, nor the same believers at all times: which yet they cannot properly affirme of justifying Faith without a great deale of detriment of that consolation and peace which Christ hath left to believers.

20. Iustification absolves from sin and death not immediatly by taking away the blame, or staine, or all the effects of sin: but that oblation and guilt to undergoe eternall death. *Rom.* 8. 1. 33. 34. There is no condemnation, who shall lay any thing to their charge? who shall condemne?

21. Neither yet doth it so take away the guilt, as that it takes away the desert of punishment from the sin, which (the sinne it selfe remayning,) can in no sort be taken away; but it so takes away the guilt, that it takes away the revenging pursuit of the desart of it, or the deadly effects of it.

22. This absolution from sins is called in a divers respect, but in the same sence in holy Scriptures Remission, Redemption, and Reconciliation, *Eph.* 1. 6. 7. For as the state of sin is considered as a bondage, or certaine spirituall captivity in respect of the guilt, so his justification is called Redemption, but as the same state is considered as a subjection to doe punishment, so it is called remission, as also a passing by, a blotting out, a disburdening,

dening, a taking away, a casting away, a removing, a casting behind the back, *Rom.* 4. 7. *Col.* 2. 13. *Mich.* 7. 18. *Isay* 43. 12. 38. 17. *Psal.* 32. 1, 2. And as the same state is considered as a certaine enmity against God, so justification is called a reconciliation. *Romans* 5. 10. As also a certaine winking at sin, *Numb.* 23. 25. A covering of sin. *Ps.* 32. 1, 2.

23. But not only the sins of justified persons that are past are remitted, but also in some sort those to come. *Numb.* 23. 25. He seeth no iniquity in *Iacob*, nor perverseness in *Israel*, because justification hath left no place to condemnation, *Iohn* 5. 24. He that believeth hath eternall life, and shall not come into condemnation: and it doth certainly and immediatly adjudge one to eternall life. It also maketh all that remission, which was in Christ obtained for us, to be actually ours: neither can sins past and present be altogether and fully remitted, unlesse sins to come be in some sort remitted also.

24. But there is this difference, that sins past are remitted by a formall application, by sins to come onely virtually: sins past are remitted in themselves, sins to come in the subject or person sinning.

25. Yet those that are justified doe daily desire the forgiveneſſe of sins. 1. Because the continuance of this grace is necessary to them. 2. That the sence and manifestation of it may be more and more perceived, as severall sinnes required. 3. That the execution of that sentence which in justification is pronounced, might be matured and furthered.

26. Besides the forgiveneſſe of sinnes there is required also imputatiou of righteousneſſe, *Rom.* 5. 18. *Rev.* 19. 8. *Rom.* 8. 3. Because there may be a totall absence of sin, where notwithstanding there is not that righteousneſſe which must come in place of justification.

27. But this righteousneſſe is not severally to be sought in the purity of the nature, birth, and life of Christ,

Christ: but it ariseth out of all the obedience of Christ together with remission of sins, as the same disobedience of *Adam*, hath both robbed us of originall righteousnesse, & made us subject to the guilt of condemnation.

CHAPTER XXVIII.

Of Adoption.

1. ADoption is the gracious sentence of God whereby he accepts the faithfull for Christs sake, unto the dignity of Sons. *Iohn* 1.12. As many as receive him, to them he gave power to be made the Sons of God, to those that believe in his Name.

2. It is called a gracious sentence of God: because it doth manifest the gracious will of God toward men: 1 *Iohn* 3.1. See what love the Father hath shewed to us, that we should be called the Sons of God.

3. This sentence is pronounced with the same diversity of degrees as justification: for it was first in Gods predestination. *Eph.*1.5. He hath predestinated us that he might adopt us to be Sons. Afterward it was in Christ. *Gal.*4.4,5. God hath sent forth his Son, that we might receive adoption. Afterward it was in believers themselves, The same *Chapter Verse* 6. And because yee are Sonnes, GOD hath sent forth the Spirit of his Sonne into your hearts, crying, *Abba* Father.

4. It is properly conversant about the faithfull that are called and justified, *Iohn* 1.12. For by adoption we are not made just; which would necessarily follow, if adoption

adoption were part of justification it selfe, as some would have it: neither is it a calling unto Christ, but a certaine excellent dignity flowing from the application of him, *Romans* 8.17. Heires together with Christ.

5. Yet calling and justification have the respect of a foundation to this relation of Adoption: for the right of Adoption is obtained by Faith, and the righteousnesse of Faith. *Iohn* 1.12.

6. But although Adoption follow upon Faith: yet it doth not so immediatly follow, but justification comes betweene: for Adoption of its owne nature doth forerequire, and presuppose that reconciliation which is found in Iustification.

7. Hence all the faithfull doe expect Heaven as it were by a double title, namely by the title of redemption which they have by justification, and by the title as it were of Son-ship, which they have by Adoption.

8. Which yet ought so to be understood that the title of redemption is a foundation of this right, and Adoption doth ad a certaine manner of excellency and dignity.

9. Hence ariseth the first difference betweene Divine Adoption and humane: for humane Adoption is of a person that is a stranger, which hath no right to the inheritance, but by force of Adoption: but the faithfull although by naturall generation they have no right to the inheritance of life, yet by vertue of regeneration, Faith and justification, they have it adjudged to them.

10. Hence also the second difference followeth, that humane adoption is only an extrinsecall denomination, and a communication of those things which are externall: but Divine adoption is a relation so reall, that it is also founded in an intrinsecall action, and in the communicating of a new inward life.

11. This Adoption is made for Christs sake: because Christ did not only deserve it as Redeemer. *Gal.* 4.5.

That

That he might redeeme them, to receive the adoption of Sons. But also as being already applied by Faith, he is the bond of this Union. *Rom.*8.17.29. Heires of God, coheires with Christ. To be conformed to the Image of his Son.

12. For as Christ in justification is applied as a garment to cover our sins: so in Adoption he is applied as a brother and Prince of our salvation. *Hebr.*2.10,11,12, 13. Many Sons. The Prince of salvation. He that sanctifieth, and they that are sanctified are all of one. He is not ashamed to call them Brethren. Behold I and the children which God hath given mee.

13. This application and conjunction is so neere, that although Christ is properly the only naturall Son of God, and much more the first begotten of God: yet by this grace of Adoption, and communion with Christ, all the faithfull also are said to be the first begotten of God. *Heb.*12.23. Yee are come to the universall assembly and meeting of the first borne who are written in Heaven.

14. Whence also it appeares that believers are in a far different manner the Sons of God then *Adam* was in the first Creation: for although *Adam* by reason of that dependance which hee had of God together with that similitude and Image to which he was created, might be called metaphorically the Son of God; yet he was not the Son of God by this mystical conjunction and communion with Christ who is the naturall Son of God.

15. Hence ariseth the third difference betweene humane adoption and divine, for humane adoption was brought in upon want of a naturall Son: but the divine Adoption is not from any want, but out of aboundant goodnesse, whereby a likenesse of a naturall Son, and a mysticall conjunction with him is communicated to the adopted Sons.

16. That

16. That dignity which this Adoption brings with it, doth not onely far exceed that common relation whereby God is said to be the Father of every Creature: but that also which we had before the fall: because that was weake, but this by reason of the band doth remaine for ever, *Iohn* 8.32. The servant abideth not in the house for ever: but the Son abideth for ever.

17. Hence the Name of God and of Christ is named upon the faithfull, by a speciall right and reason. 1 *Iohn* 3.1. As *Iacob* taking the sons of *Ioseph* into adoption would have them called by his name. *Gen.*48.5.

18. Hence also the faithfull are taken as it were into Gods Family, and are of his houshold. *Gal.*6.10. That is, that they may be alwayes under the fatherly tuition of God, depending upon him, for nourishment, education, and perpetuall conservation: as in old time among the *Hebrewes* adoption oftentimes was no otherwise testified then by the nurturing and education, of their next kindred in blood. *Heft.*2.7.

19. Together with the dignity of sons there is joyned also the condition of heires, *Rom.*8.17. If sons, then also heires: But this inheritance to which the faithfull are adopted, is blessednesse eternall: whence adoption doth sometimes in Scripture comprehend all that glory which is prepared for the faithfull, and is expected by them in Heaven, *Rom.*8.23. Looking for our adoption, the redemption of our bodies.

20. Therefore eternall blessednesse pertaines to the faithfull, and is communicated to them, not of justice for their deserts, but from that grace whereby they are taken into the number of sons. *Gal.*3.29. If yee are Christs, then are yee *Abrahams* seed, and heires by promise.

21. Hence ariseth a certaine fourth difference betweene humane adoption and divine: for humane adoption is ordained for that that the Son might succeed the

the Father in the inheritance: but divine adoption is not ordained for succession, but for participation of the inheritance assigned: because both the Father and his first begotten Son liveth for ever, and so admitteth no succession.

22. A proper adjunct of this adoption is the testimony of the spirit which is given to the faithfull whereby this dignity is sealed together with the inheritance which is to be expected from it, and it is called the spirit of Adoption, *Rom.*8.15,16,23. *Gal.*4.5,6,7.

23. But the Spirit is said to be communicated to the faithfull, not because Faith goeth before all operation of the Spirit, as some unskilfully gather: for the very first regeneration and conversion is plainly attributed to the holy Spirit by Christ. *Iohn*7.5.6.8. Borne of the spirit: but because believers onely after they have already believed, doe receive this operation of the holy Spirit whereby they are sealed, as with an earnest of their inheritance. *Eph.*1.13,14. &4.30. *Gal.*3.14.

24. And hence also it doth sufficiently appeare that assurance of salvation is not properly justifying Faith, but a fruit of that Faith: because the Apostle expressly saith. After yee believed, ye were sealed. *Eph.*1.13.

25. The first fruit of adoption is that Christian liberty. Whereby all believers are as set at liberty by a manumission as it were from the bondage of the Law, sin and the world. *Iohn*8.32,36. If the Son shal set you free, ye shal be free indeed. *Rom.* 8.22. Being freed from sin we are made servants unto God. *Gal.*4. *Ierusalem* which is above is free, which is the mother of us all. *Hebr.*2.15. That he might set at liberty those who for feare of death were all their life time subject to bondage.

26. The second fruit is that the faithfull partaking of the dignity of Christ, are also by him, as it were, Prophets, Priests, and Kings. *Rev.*1.6.

The

The third fruit is, that all the Creatures and those things which are done by them, are either subject unto the dominion and pure use of the faithfull. *Tit.* 1. 15. 1 *Cor.* 3. 21. 22. Or doe performe the office of Ministery for them, as it is affirmed of the Angells. *Heb.* 1. 14. Or at least doe turne to their good. *Rom.* 8. 28.

CHAPTER XXIX.

Of Sanctification.

So much of the relative change of the condition of the faithfull in Iustification and adoption: the reall change followes whereby that former is manifested, and as touching the effects, as it were committed to execution.

1. THE reall change of state is an alteration of qualities made in man himselfe. 2 *Cor.* 5. 17. Old things are past away, all things are become new.

2. But because it doth not consist in ralation and respect, but in reall effecting; therefore it admits divers degrees, of beginning, progresse, and perfection. 2. *Cor.* 4. 16. The inward man is renewed day by day.

3. This alteration of qualities doth either respect that good which is just, and honest, and it is called Sanctification: or that good which is profitable and honorable, and it is called glorification. *Rom.* 6. 22. Yee have your fruit in holinesse, and the end everlasting life.

4. Sanctification is a reall change of a man from the filthinesse of sin, to the purity of Gods Image. *Eph.* 4. 22. 23.

22.23.34. To put off as touching the old conversation, that old man, which doth corrupt it selfe in the deceivable lusts: and to be renewed in the spirit of your mind; and to put on that new man, who according to God is created to righteousnesse and true holinesse.

5. For as by justification a believer is properly freed from the guilt of sin, and hath life adjudged to him, the title of which life is as it were, determined in adoption; so by sanctification the same believer is freed from the filthinesse and staine of sinne, and the purity of Gods Image is restored to him.

6. For hereby Sanctification is not understood the separation from a common use and consecration to some speciall use, in which sence the word is often taken in Scripture, sometime setting forth onely the outward, sometime also that inward and effectuall separation; for so it may be extended to calling or that first regeneration whereby Faith is communicated as a principle of new life: in which sence regeneration and Sanctification is wont to be confounded by most: but by it is understood that change of a man, whereby a believer hath righteousnesse and inherent holinesse communicated to them. 2 *Thess.* 2. 13. Through Sanctification of the Spirit.

7. For God himselfe doth manifestly witnesse that holinesse is a gift of grace inherent. *Ier.* 31. 33. I will put my Lawes into their mind, and in their heart will I write them, *Ezech.* 36. 26. 27. I will give you a new heart, and a new spirit will I put into the midst of you.

8. But this sanctification is distinguished, from that change of a man which is proper to the calling of a man in Faith and repentance. In that that Faith there is not considered properly as a quality, but in relation to Christ: neither is repentance there considered as a change of disposition; for so it is all one with sanctification: but as a change of purpose and intent of the

the mind. But here a reall change of qualities and disposítions is looked unto.

9. It is called a reall change, that it may be distinguished not onely from justification, but also from that sanctification which is by Institution, as is the Sanctification of the seventh day: or also that which is by relation of a signe, as is the Sanctification of the elements in the Sacraments, or lastly, that which is by manifestation, in which manner God himselfe is said to bee sanctified by men. 1 *Peter* 3. 14.

10. It is of the whole man, not of some one part, 1 *Thess.* 5. 23. Now the God of peace himselfe sanctifie you wholly, and your whole spirit, soule and body be preserved blameles unto the comming of our Lord Iesus Christ, Although so much of man, *Tantum & totum* or that whole that is in man is not presently changed.

11. But although the whole man be partaker of this grace, yet it first and chiefly agrees to the soule, and afterward from the soule is derived to the body, as the body of it is capable by that obediential power wherewith together with the soule it is subject to the will of God. So also in the soule first and properly it agrees to the will, from which it is derived into other faculties according to the order of nature. *Deut.* 30. 6. The Lord thy God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soule, that thou maist live. *Rom.* 2. 29. The circumcision of the heart.

12. It is a change of a man from sin, to distinguish it from that sanctification which is *A contraria mere negativa*, two from the mere negative contrary, such as that was which is attributed to the humane nature of Christ, which is said to be sanctified, or made holy, although the nature of Christ was never defiled with sinne.

13. The terme from which this is, is filthinesse, corruption,

ruption, or the blot of ſin, 2. *Cor.* 7. 1. Let us purge our ſelves from all filthineſſe of flesh and ſpirit, perfecting holineſſe in the feare of God.

14. The terme to which, is the purity of Gods Image, which is ſaid to be framed or created againe in knowledge, righteouſneſſe and holineſſe. *Eph.* 4. 24. Or a conformity to the Law of God. *Ian.* 1. 25. Newnes of life. *Rom.* 6. 4. The new creature. 2 *Cor.* 5. 16. *Gal.* 6. 15. & the Divine nature. 2 *Per.* 1. 4.

15. But it is called the new and Divine creature. 1. Becauſe it is not produced of thoſe principles which are in us by nature, as the habit of all arts are brought forth which are gotten by induſtry learning, but out of a new principle of life, communicated by God unto us, in our calling. 2. Becauſe our naturall diſpoſition is altogether of another kinde then it was before. 3. Becauſe in its meaſure it reſembles that higheſt perfection which is found in God.

16. There be two degrees of this ſanctification, one in this life, which is called in generall an infancy. 1. *Cor.* 13. 11. 12. *Eph.* 4. 14. 2 *Pet.* 2. 2. Becauſe although that variety be found in this life, that if ſome of thoſe that are ſanctified be compared with others and with themſelves at divers times, then ſome may be rightly called infants, and others men growen, whilſt they live here. *Heb.* 5. 13. 14. Yet the higheſt degree which we attaine to in this life is onely a beginning of holineſſe promiſed and to be expected. The other degree is called mans age and perfect age. *Eph.* 4. 14. 1 *Cor.* 13. 11. *Phil.* 3. 12. Becauſe in the life to come the motion and progreſſe of ſanctification ceaſeth, there is onely found reſt, and perfection, ſo that in this life we are more properly ſaid to have ſanctification then holineſſe, and in the life to come: holineſſe only, and not ſanctification.

17. Sanctification therefore hath two parts: one in reſpect

respect of the terme from which, is called mortification, and the other in respect of the terme to which, is called vivification and resurrection. *Rom.* 8. 5. 6.

18. Mortification is the first part of sanctification whereby sin is wasted, *Col.* 3. 3. 5. Ye are dead, mortifie therefore your earthly members.

19. The meritorious, and exemplary cause of it is the Death of Christ. *Rom.* 6. 5. 6. Being grafted into the likenesse of his death: knowing this that our old man is crucified with him.

20. The cause principally working is that spirit of God who communicates to the faithfull the efficacy of his death. *Rom.* 8. 13. If by the spirit yee mortifie the deeds of the body, yee shall live.

21. The administring cause is Faith it selfe, *Rom.* 6. 17. From the heart yee have obeyed that forme of doctrine unto which yee were delivered.

22. From this mortification there followes in all that are sanctified a denial of themselves, and the World. *Luc.* 9. 23. *Gal.* 6. 14.

23. Hence ariseth that inward difference which is betweene sin, which remaines in the faithfull from that which remaines in others: In others sin is raigning, prevailing, and predominating: in the faithfull it is broken, subdued and mortified.

24. Vivification is the second part of sanctification wherby the Image or life of God is restored in man. *Col.* 3. 10. *Eph.* 4. 24. *Rev.* 12. 2. Having put on the new man: be ye transformed by the renewing of your mind.

25. The exemplary cause of it is the Resursection of Christ. *Col.* 3. 1. 2. Ye are risen with Christ.

26. The cause principally working is the Spirit of God, which raised Christ from the dead, *Rom.* 8. 11. If the Spirit of him that raised Iesus from the dead dwelleth in you.

27. The administring cause is Faith, *Gal.* 2. 20. The life

life which I now live in the flesh, I live by the Faith of the Son of GOD.

28. From this vivification there ariseth a strong tye in those who are sanctified, of themselves to be addicted wholy to God and to Christ. 2 *Cor.* 8. 5. They give themselves to the Lord.

29. Because this sanctification is imperfect whilest we live here as infants, therefore all the faithfull are informed as it were with a double forme, sin and grace: for the perfection of sanctification not found in this life, unlesse in the dreames of some fantastick persons. 1 *Iohn* 1. 8. If wee say we have no sin, we deceive our selves, and there is no truth in us. Yet all that are truly sanctified doe tend unto perfection, *Mat.* 5. 48. 1 *Cor.* 13. 11. 2 *Pet.* 3. 18.

30. Sinne or the corrupted part which remaines in those that are sanctified, is called in Scriptures, The old man, the outward man, the members, and the body of sinne. Grace or the renewed part is called the new man, the spirit, the mind, &c.

31. Hereupon there followes two things. 1. A spirituall war which is made continually betweene these parties. *Gal.* 5. 17. For the flesh lusts against the spirit, and the spirit against the flesh: and these are contrary one to the other. 2. A dayly renewing of repentance.

32. That flesh which remaines in the regenerate, is not only in the vegetative, and sensitive appetite, but also in the will, and reason it selfe. 1 *Thess.* 5. 23.

33. The flesh or this concupiscence hath the true and proper reason of sinne in the regenerate themselves. *Rom.* 7.

34. With this corruption even the best workes of the Saints are infected, so as they have need of some remission.

35. Yet the good works of the regenerate are not to be called sins, but defiled with sin.

36. That defilement of good workes, (by reason of Iustification) doth not hinder but they may be accepted of God to be rewarded.

37. That fight which is found in wicked men betweene conscience and the will, is not the striving of the spirit against the flesh, but of the flesh fearing against the flesh desiring.

CHAPTER XXX.

Of Glorification.

In the former disputation we spake of sanctification which is one part of the alteration of qualities, which did respect that good that is just and honest: the other part followes, namely Glorification which respects that good, that is profitable and honorable.

1. *Glorification* is a reall transmutation of a man, from misery or the punishment of sinne, unto happinesse eternall. *Rom.*8.30. And whom hee justified, those hee glorified.

2. It is called a reall transmutation, that it may be distinguished from that blessednesse which is either virtuall onely, in Election, Calling, Iustification, and Adoption, or declarative in holy workes. *Rom.*4.6. *David* declares that man to be blessed to whom God imputeth righteousnesse, &c. *Psal.*65.5. Blessed is hee whom thou chusest, and bringest to dwell in thy Courts. *Matthew.*5. Blessed are the poore in spirit, &c.

3. In

3. In respect of the terme from which, *viz.* misery or the punishment of sin, it is called a redemption. 1 *Cor.*1. 30. *Eph.*1.14. *Gal.*3.13. *Heb.*2.14,15.

4. This redemption is a reall delivering from the evills of punishment: which is nothing else in very deed, but the execution of the sentence of Iustification: for in Iustification, as wee are judged to be just, so we are judged to have life. Now Glorification makes that life that was judged, and pronounced ours by reall communication, to be ours actually and by possession.

5. It is said to be reall, that it may be distinguished from that redemption which is in the paiment of the price of redemption, and in application of the same to justification, whereof mention is made *Eph.*1.7. *Col.*1.14.

6. In the Scriptures also it is wont to be called deliverance, and preservation from the wrath of God, from death and from the kingdome of darkenesse.

7. In respect of the terme to which, it is called, beatification, blessing, life eternall, glory, Glorification, the kingdome of our Lord and Saviour Iesus Christ, and an immortall inheritance. *Eph.* 1. 3. *Iohn* 3. 36. & 6. 47. 2 *Pet.*1.3,11. 1 *Pet.*1.4. & 5.10.

8. The first degree of this Glorification begun, is the apprehension and sence of the love of God shining forth in Christ, upon the communion which the faithfull have with him. *Rom.*5.5. The love of God is shed abroad in our hearts, by the holy spirit which is given to us.

9. Hence there ariseth a certaine friendship betweene God, Christ, and the faithfull. *Iohn* 15.15. I have called you friends, because all that I have heard of my Father have I made known unto you. *Iames* 2.23. *Abraham* was called the friend of God.

10. The second degree is undoubted hope and expectation, of the enjoyment of all those good things which God hath prepared for his. *Rom.*5.2. We rejoyce under the hope of the glory of God.

11. Hence is freedome to come to God with boldneſſe. *Eph.*2.18. & 3.12. *Heb.*10.22.

12. Hitherto pertaines the aſſurance of perſeverance and ſalvation alſo, *Rom.*8.38.

13. For this aſſurance as touching the thing it ſelfe which is called a certainty of the object, is ſealed to all true believers: but as touching the perceiving of it, which is called a certainty of the ſubject, it is not alwayes preſent to all; yet it may bee gotten by any without ſpeciall revelation, & it ought alſo to be ſought for by all: ſo as this certaine confidence rightly grounded hath nothing common with preſumption.

14. This certainty is grounded upon, and confirmed to the faithfull by the word, the ſeales, by oath, and by the earneſt of God himſelfe. *He.*6.17. God willing abundantly to ſhew to the heires of the promiſe the immutability of his counſell, he bound it by an oath: that by two immutable things we may have ſtrong conſolation. *Eph.*1.13. Yee are ſealed with that holy Spirit of promiſe which is the earneſt of our inheritance.

15. This truth is perceived, and made certaine to us. 1. By a certaine ſpirituall ſence whereby the grace of God now being preſent, doth make its preſence manifeſt, and evident to the believer. 2. By the gift of diſcerning whereby believers doe diſtinguish true grace from the shew of it. 3. By diſcourſe and teſtimony of conſcience whereby grace and ſalvation is no leſſe ſeale to the faithfull, then ſin and death to unbelievers. 4. The Spirit of God himſelfe doth ſo confirme all theſe wayes of perceiving, that they have the ſame certainty that Faith hath. *Rom.*8.16. The ſpirit it ſelfe witneſſeth with our ſpirit, that we are the Sons of God. 1 *Cor.*2.12. We have received the ſpirit which is of God, that we may know the things which God hath freely given us. 2 *Cor.* 13.5. Try your ſelves whether yee be in the Faith, examine your ſelves. 1 *Iohn* 4.16. We know, and believe, the love which God had towards us.

16. This

16. This certainty doth follow upon the perceiving of Faith and Repentance, where the free covenant of God is rightly understood. 2 *Cor.*13.5.

17. If either of these be wanting, this certainty is taken away as touching the perceiving of it; so that hee that doth rightly understand the promise of the covenant, cannot be sure of his salvation, unlesse hee perceive in himselfe true Faith and repentance: neither can he that feeles himselfe truly to believe, and repent, be sure of his perseverance and salvation, unlesse he also understand by the covenant that God will mightily preserve those that believe and repent, even to the end.

18. Therefore certainty of salvation is not of any, nor otherwise perceived, but those who together with Faith keepe a good conscience, and that whilst they keepe it from any grievous wound, which by those sins is brought which are wont to wast conscience.

19. Hence as Faith, and a good conscience doe florish or languish in men, so also this certainty is either confirmed, or diminished. *Ps.*51.

20. They therefore that without any fence or care of Faith, and repentance doe certainly hope for salvation, in presuming they hope, and hoping they perish.

21. From this certainty ariseth consolation, peace, and joy unspeakable. *Rom.*5.2.3. 1 *Pet.*1.8. *Rom.*14.17. 2 *Cor.*1.5. Which are the first fruits of glory, *Rom.*8.23.

22. Consolation is an easing of feare and oppressing griefe. 2 *Cor.*1.4. Yet it containes sometimes by a Synecdoche all salvation begun. *Col.*2.2.

23. Peace is a quieting of the mind, which ariseth partly from deliverance from evills, and partly from the presence or hope of contrary good things. *Phil.*4.7.

24. When it is joyned with grace in the Apostles salutations, then it sets forth all that felicity which is communicated to the faithfull by the favour of God.

25. Ioy is that delight which is perceived from the

conjunction, and communion of the chiefe good.

26. Hence eternall life it selfe is called joy. *Mat.*25. 21. *Iohn* 15. 11.

27. The third degree is in partaking of the spirituall gifts of grace with abundance, or overflowing. *Col.* 2. 2. 7. 10. With all riches of the full assurance of understanding. Abounding in Faith: complete.

28. Hence the abundance of grace is said to minister a large entrance into the Kingdome of God. 2 *Peter* 1. 8. 11.

29. The fourth degree is in experience of the good will or kindnesse of God. *Psalm.* 31. 20. How great is thy goodnesse which thou dost lay up for them that feare thee? *Psal.* 65. 5. We are satisfied with the goodnesse of thy House, with the things of thy holy Temple.

30. Hither to pertaineth that fatherly providence of God whereby he watcheth alwayes over the faithfull for good, as he watcheth over the wicked for evill: in which respect, in Scripture the good Hand of God is said to be with his, *Nehem.* 2. 8.

31. Hence all things worke together for good to them that love God, *Rom.* 8. 28.

32. From the sence of all these, the faithfull are rooted, and grounded in the love of God. *Eph.* 3. 17.

33. Perfect Glorification is in the taking away of all imperfection from soule and body, and communication of all perfection.

34. This is granted to the soule immediatly after the separation of it from the body. 2 *Cor.* 5. *Verse* 2. *Phil.* 1. 23. *Hebr.* 2. 12. 23. But it is not ordinarily granted to the soule and body joyntly before that last Day, wherein all the faithfull shall bee perfected together in Christ. *Ephes.* 4. 13. *Philippians* 3. 20. 21.

CHAP.

CHAPTER XXXI.

Of the Church myſtically conſidered.

Thus much of the application of Redemption conſidered in it ſelfe: The ſubject to which, and the manner by which this application is made, doth follow.

1. THE Subject is the Church. *Eph.* 5. 25. 26. 27. Chriſt loved the Church, and gave himſelfe for it: that he might ſanctifie it being purified by him with the waſhing of water through the Word: that he might make it to himſelfe glorious, that is, a Church not having ſpot or wrinkle or any ſuch thing, but that it might be holy and unblameable: whence Election, Redemption, Vocation, Iuſtification, Adoption, Sanctification, and Glorification doe in their propriety belong to the ſame ſubject, that is, to the ſame ſingular men, which make the Church. *Iohn* 17. 9. 10. & 11. I pray for them; I pray not for the World, but for them whom thou haſt given mee, becauſe they are thine, *Rom.* 8. 29. 30. For whom hee hath fore-knowne, them hee did predeſtinate, &c.

2. Yet the Church hath ſo the conſideration of a ſubject in reſpect of his application, that it is alſo an effect of the ſame application: for it is not firſt actually a Church, and afterward made partaker of Union and communion with Chriſt; but becauſe it is united to Chriſt, therefore it is the Church of Chriſt.

3. And this is the reaſon why we can neither expla ne

nor understand the nature of the Church, unlesse those things which pertaine to the application of Christ, be first explained and perceived.

4. The elect before they be grafted into Christ are in themselves no otherwise of the Church, then that power which in its owne time shall certainly come into act, by reason of Gods intention and his transaction with Christ: because that remote power which is common to all men, in respect of the elect, is certainly determined in God.

5. Therefore those orthodox Divines, which define the Church a company of elect ones, doe either by elect ones understand, those that are called according to election; or, they define the Church not only as it doth actually exist, but also as it is to be hereafter.

6. That first thing which doth make actually a Church is calling: whence also it hath taken both its name and definition.

7. For the Church is a company of men that are called. 1 *Cor.* 1. 24. With 10. 32. Called both *Iewes* and *Greekes*. To the *Iewes*, to the *Greekes*, and to the Church of God. But because the end of calling is Faith, and the worke of Faith is ingrafting into Christ, and this Union with Christ, doth bring with it communion with Christ, hence it is defined, in the very same sence, a company of believers, a company of those who are in Christ; and a company of those that have communion with Christ.

8. But as Faith doth so respect Christ, as that by Christ also it respects God; so this Church, which doth exist by Faith is both referred to Christ as to the head, and by Christ unto God: whence the Church is called the body of Christ. *Col.* 1. 24. And also the Church of God. 1 *Cor.* 10. 32. The Kingdome of Christ. *Colos.* 1. 13. And the Kingdome of God, *Rom.* 14. 17.

9. It is called a company: because it doth consist proper-

properly in a multitude joyned in fellowship together, or a community of many, not in some certaine one that is called: whence *Eph.* 4. 16. It is called a body fitly joyned and compacted together, of divers members, and by the same reason it is often called in Scripture an House, a Family, a City, a Kingdome, a Flock, &c.

10. This company is restrained to men: because the good Angels, although in some respect they pertaine to the Church, by reason of that Union they have with Christ, and the grace of conversation communicated by him, yet they are not *homogeneall* members of the Church redeemed.

11. The forme or constituting cause of this Church must needs be such a thing which is found alike in all the called: but this can be nothing else then a relation neither hath any relation that force besides that that consists in a chiefe and intimate affection to Christ: but there is no such in man besides Faith: Faith therefore is the forme of the Church.

12. For Faith as it is in every believer, distributively, is the forme of those that are called: but as it is considered in all collectively, it is the forme of the company of those that are called, that is the Church.

13. For the same, believing men, who being in severall distributively, considered are the called of God, are also the Church of God, as they are joyntly or collectively considered in a company.

14. Hence all those promises of God which are made to the Church in the Scriptures, and doe containe in themselves essentiall blessings, doe also pertaine to every believer.

15. This relation is so neere, that in respect of it, not only Christ is the Churches, and the Church Christs, *Cant.* 2. *Verse* 26. But also Christ is in the Church, and the Church in him. *Iohn* 15. *Verse* 4. 1 *Iohn* 3. *Verse* 24. So that the Church is mystically called Christ. 1 *Cor.* 12.

12. And the fulnesse of Christ. *Eph.* 23.

16. Hence the Church by a metaphor is called the bride, and Christ the Bride-groome: the Church a City, and Christ the King; the Church an House, and Christ the House-holder; the Church the branches, and Christ the Vine: finally the Church a body, and Christ the head.

17. But by these comparisons, there is signified not onely the Union and Communion which is betweene Christ and the Church, but also the way of order whereby Christ is the beginning of all dignity, life, power, and perfection, to the Church.

18. This Church is mystically one, not generally, but as it were the *Species Specialissima*, or *Individuum*: because it hath no kind properly so called.

19. It is therefore called catholique, not as catholique signifies a *Genus* or some generall thing, but as it sets forth something integrally universall, (as when we say the universall world) because it containes the faithfull of all Nations, of all places, and of all times.

20. Therefore no part of the Church can truly be called catholick, but as it doth professe that Faith which is the Faith of the catholick Church, in which sence the Ancients, did not onely call that part of the Church which was at *Rome*, but other Churches also. As our Church at *Franeker*, may be rightly called catholick, as it doth professe that Faith which belongs to the catholick Church.

21. The Church is devided into members according to the degrees of communion which it hath with Christ, in which respect it is called either Militant, or Triumphant.

22. The Church militant is that which is partaker onely of communion begun: and so doth wrastle as yet with enemies in the field of this World. *1 Cor.* 13.9.12. We know in part, and prophesie in part: for we see now through

through a Glaſſe and darkly. 2 *Cor.* 10.3. The weapons of our warfare. *Eph.* 6.12.13. Wee wraſtle, therefore take to you the whole Armour of God.

23. The Church triumphant is that which is already perfitted. *Eph.* 4.13. Untill we all come to a perfect man, to the meaſure of the full ſtature of Chriſt. 1 *Cor.* 15. After commeth that which is perfect.

24. The militant Church is both inviſible and viſible, namely with outward ſight or ſence.

25. But this diſtinction is not a diſtribution of the *Genus* into the *Species*, as if ſo be there were one Church viſible, and another inviſible; nor of the whole into the members, as if one part of the Church were viſible, and another inviſible: but a diſtinction of the adjuncts of the ſame ſubject, becauſe inviſibility is an affection or manner of the Church, in reſpect of the eſſentiall, and internall forme: viſibility is an affection or manner of the Church in reſpect of the accidentall, and outward forme.

26. The eſſentiall forme is inviſible: becauſe it is both a relation, which doth not come into the ſence, and alſo ſpirituall, and ſo removed more from ſence then in many other relations.

27. The accidentiall forme is viſible, becauſe it is nothing elſe then an outward profeſſion of inward Faith, which may be eaſily perceived by ſence.

28. This viſible profeſſion is that viſible communion of the Saints which they have with Chriſt, and among themſelves.

29. The acts of communion with Chriſt are thoſe viſible acts, by which they preſent themſelves to God in Chriſt to receive his bleſſings, and to give the glory of them to him.

30. The acts of communion among themſelves are all thoſe acts, by which they ſtudy to doe good each to other: but eſpecially thoſe which directly make to

further their communion with God in Chriſt.

31. Many acts of this latter kind are to be exerciſed alſo toward thoſe who as yet are not members of the Church: becauſe by a certaine power they are to be judged to belong to it.

32. This Church as it is viſible in it ſelfe, is in reſpect of others and comparatively alſo diſtinguiſhed into the Church lying hid, and manifeſt.

33. That which is manifeſt is when the number is greater, and the profeſſion more free and more publick.

34. That which is hidden is when the number is leſſe, and profeſſion leſſe open: which is wont to come to paſſe by reaſon of hereſies, perſecutions, or prophane manners abounding abroad.

35. In the ſame reſpect alſo the Church is purer and impurer, as the profeſſion is more or leſſe perfect.

36. But this profeſſion doth not depend upon confeſſion only and preaching of the Word, but alſo upon the receiving of it and religious obedience to it.

37. But although the Church be ſubject to ſuch changes, and may leave any part of the World, yet it hath never totally falled, or ſhall faile from the beginning of the gathering it to the end of the World.

38. For Chriſt muſt alwayes have his Kingdome in the mids of his enemies, untill hee ſhall make his enemies his foote-ſtoole.

39. Yea the Church doth never wholly ceaſe to be viſible, for although ſometime there ſcarſe appeare a Church any where ſo pure, that one may fly unto it in communion of the ſame worſhip in all things: yet the Church doth in ſome ſort abide viſible in that very impurity of worſhip and profeſſion.

CHAP.

CHAPTER XXXII.

Of the Church Instituted.

1. THE Church as it lives upon Earth, although it be not wholy visible together, yet it is visible in its parts, both dividedly in the severall members, and joyntly in companies or Congregations.

2. The former visibility is by mens personall profession which doth not make a Church simply visible, but in certaine members, or visible members of the Church, although the Church in it selfe or in its integrall state is not visible in the same place. *Act.* 19. 1. *Paul* came to *Ephesus* where he found certaine Disciples.

3. That visibility, which is in distinct companies or congregations, doth not only make a visible Church, but touching the outward forme doth make so many visible Churches as there are distinct congregations. *Revel.* 1. 4. The seven Churches. 2 *Cor.* 8, 1. 19. The Churches of *Macedonia*, all the Churches.

4. For those congregations are as it were similary parts of the catholick Church, and so doe partake both of the name and nature of it.

5. Therefore a particular Church in respect of that common nature which is found in all particular Churches. is a *Species* of the Church in generall, but in respect of the catholick Church which hath the respect of an whole, it is a member compounded of divers severall members gathered together, and so in respect of those members it is also an whole.

6. Such a congregation or particular Church is a society of believeres joyned together by a speciall band among

among themselves, for the constant exercise of the communion of Saints among themselves.

7. It is a society of believers: because that same thing in profession doth make a Church visible, which by its inward and reall nature doth make a mysticall Church, that is, Faith.

8. But because true Faith hath holinesse joyned with it, which it doth effectually worke. *Acts* 15. 9. And so the profession of true faith cannot be disjoyned from the profession of holinesse, therefore the Church is promiscuously and in the same sense called, a society of believers, and of Saints. *Eph.* 1. 1. To the Saints which are at *Ephesus* and faithfull in Christ Iesus. 1 *Cor.* 1. 2. compared with, 2 *Cor.* 1. 1. *Rom.* 1. 7. *Colos.* 1. 2.

9. Hence visible and particular Churches also, by reason of this Faith which they professe, are rightly said to be in God the Father, and in the Lord Iesus Christ. 1 *Thess.* 1. 1. 2 *Thess.* 1. 1.

10. It is also very probable that there is no such particular Church in which the profession of the true Faith flourisheth, but in the same also there are found some true believers.

11. But those who are onely believers by profession, so long as they remaine in that society are members of that Church, as also of the catholick Church as touching the outward state, not touching the inward or essentiall state. 1 *John* 2. 19. They went out from us, but they were not of us.

12. Among believers there are to be accounted as members of the Church the children of those believers who are in the Church. 1 *Cor.* 7. 14. Your children are holy. For they are partakers of the same covenant, and the same profession with their parents.

13. Yet infants are not so perfect members of the Church, as that they can exercise acts of communion, or be admitted to partake of all the priviledges thereof, unlesse there doe first appeare an increase of Faith; but

they are not to be excluded from those priviledges which pertaine to the beginning of Fait and entrance into the Church.

14. Believers doe not make a particular Church, although peradventure many may meete and live together in the same place, unlesse they be joyned together by a speciall bond among themselves: for so some one Church should often be dissolved into many and many also should be confounded into one.

15. This bond is a covenant, either expresse or implicite whereby believers doe particularly bind themselves, to performe all those duties, both toward God and one toward another, which pertaine to the respect and edification of the Church.

16. Hence it is that in the old Testament wee doe for the most part so often read of the renewing of their covenant, as there is related any solemne reformation of the Church.

17. Hence none is rightly admitted into the Church, but by confession of Faith and promise of obedience.

18. This joyning together by covenant doth onely so far forth make a Church as it respects the exercising the communion of Saints: for the same believing men may joyne themselves in covenant to make a City or some civill society, as they doe immediatly respect a common civill good, but they doe not make a Church but as in their constitution they respect holy communion with God among themselves.

19. Hence the same men, may make a City or politicke society and not a Church; or a Church, and not a City; or both a Church and a City.

20. Hence it is that those meetings that are formally Ecclesiasticall, are said to be had in the Name of the Lord. *Matth.* 18.20. 1 *Cor.* 5.4.

21. Neither yet doth some suddaine joyning together, and exercise of holy communion suffice to make a Church:

Church: unleſſe there be alſo that conſtancy, at leaſt in intention, which brings the ſtate of a body, and members in a certaine ſpirituall politie.

22. This Curch is inſtituded by God and by Chriſt, *Heb.*3.3.4. He that builded the House, for every Houſe is built by ſome, and in this reſpect it differs from the myſticall Church, the gathering of which together into one is not preſcribed unto men, but performed immediatly by divine operation, but the gathering together into an inſtituted Church is ſo perſomed by God, that his command and mans duty and labour doe come betweene. *Hebr.* 10. 25. Not forſaking the aſſembling our ſelves together.

23. But it is ordained by God and Chriſt onely, becauſe men have neither power of themſelves to inſtitute, or frame a Church unto Chriſt, neither have they by the revealed will of God any ſuch power committed to them: their greateſt honour is, that they are ſervants in the Houſe of God. *Heb.*3.5.

24. It is not therfore in the power of man either to take away any of thoſe things which Chriſt hath granted to his Church, or to ad other to them of the like kind: although he may and ought by all lawful meanes to provide, that thoſe things which Chriſt hath ordained may be farthered, and confirmed.

25. But Chriſt hath ſo inſtituted the Church, that it alwayes depends upon himſelfe as upon the head, ſo that if it be diſtinctly conſidered without Chriſt, it is not a compleat body.

26. Hence the Church itſelfe may not properly make new Lawes to her ſelfe of new things to be ordained, but thee ought onely to care for this, that shee doe well find out the will of Chriſt, and obſerve his ordinances in order and decently, with greateſt fruit of edification.

27. But becauſe the ordinances of Chriſt have alwayes

wayes a blessing of God joyned with them, therefore here are divers promises of God made to the Church of the presence of Christ. *Mat.* 18.20. 1 *Cor.* 5.4. So as in a speciall manner hee is said to be conversant and to walke in the Churches. *Revel.* 2.1. *Esay* 31.9. And of the presence of the Holy Spirit, *Esay* 59.21. So that a more ample and certaine blessing of God may be expected in the Church of God instituted, then in any solitary life whatsoever.

28. They therefore that have opportunity to joyne themselves to the Church, and neglect it, doe more grievously sinne, not onely against God in respect of ordinance, but also against their owne soule in respect of the blessing adjoyned. And if they doe obstinatly persist in their carelessenesse, whatsoever they doe otherwise professe, they can scarce be accounted for believers truly seeking the Kingdome of GOD.

29. The profession of the true Faith is the most essentiall note of the Church.

30. This profession may in some company goe before the solemne preaching of the Word, and administration of the Sacraments.

CHAPTER XXXIII.

Of the extraordinary Ministers of the Church.

1. THus far of the subject of application. The manner of it followes.

2. The manner of applying consists in those things which are meanes of the spirit applying Christ with all his benefits to us for our salvation.

3. The which spirit it selfe doth apply all saving things unto us, internally and most neerely, and so in his

his manner immediatly, neither is any externall meanes capable properly of that vertue whereby grace may be really communicated to us: Therefore though those doe morally concurre and operate in the preparation of man to receive thie grace, yet they doe not properly confer the grace by themselves, but the spirit which worketh together with them. 1 *Cor.* 3. 7. Neither is he that planteth any thing, nor he that watereth: but God who giveth power to increase.

4. The two principall meanes of this sort are the Ministry and the holy Signes: unto which notwithstanding there is necessarily too bee joyned some Ecclesiasticall Discipline.

5. The Ministry is an Ecclesiasticall function whereby a man being chosen out doth dispense holy things of speciall right. 2 *Cor.* 4. 1. We have this Ministery, as we have obtained mercy, 1 *Cor* 1. 2. Let a man so account of us as of the Ministers of Christ, and dispensers of the Mysteries of God.

6. It is called a Ministry, because that power which is committed to Ecclesiasticall men, is a power of doing onely by the command of Christ, and meere obedience toward him. 1 *Cor.* 4. 1. 2.

7. A spirituall or regall power of government whereby one worketh of his owne liberty and will, is not belonging to men, but to Christ alone.

8. Hence a Minister of the Church is bound to execute his office by himselfe, as one that hath not power to appoint any vicar in his place, for this should not be an action of obedience, but of command.

9. Therefore one that is a constant Minister of divers Churches which are necessarily to be provided for by Vicars, is not of Gods Ordaining, but of mans ambition and presumption.

10. The power is not absolute, but relative, that is, it doth not consist in an absolute power to doe any thing,

thing, but in a right, whereby one hath power to doe that rightly and lawfully which he might not before ſo doe, and therefore it is *Poteſtas juris*, a power of right.

11. But it is of ſpeciall right: becauſe it reſpects ſome ſpeciall duties unlawfull to others, and it doth undertake ſome common duties in a certaine ſpecial manner.

12. The right of the Miniſtery depends upon calling, *Heb.* 5.4. Neither doth any take this honour to himſelfe, but he that is called of God, as was *Aron*.

13. A calling is an action whereby an office is committed to any with authority to Miniſter.

14. Therefore they are very ridiculous who doe ſo ordaine the calling of Miniſters, that they give them not power to preach the word, unleſſe they have ſome new grant.

15. A neceſſary adjunct of a calling is fitneſſe to the Miniſtery.

16. Hence thoſe who are altogether unfit to fulfill the Miniſtery, if they be called to it by men, are the Miniſters of men, not of God. *Hoſ.* 4.6. Becauſe thou haſt deſpiſed knowledge, I will alſo deſpiſe thee, that thou ſhalt not be a Prieſt unto mee.

17. This fitneſſe ariſeth from a fit meaſure of gifts, and a ready wil to undertake and execute the office.

18. From the Miniſtery there ariſeth a third ſtaet of the Church: for as by Faith it had its eſſentiall ſtate, and by a combination its integrall ſtate: ſo alſo by the Miniſtery it hath a certaine organicall ſtate: becauſe it is now made fit to exerciſe all thoſe operations which pertaine to the good of the whole.

19. The courſe and direction of theſe operations, is Eccleſiaſticall polity.

20. The forme of this polity is altogether monarchicall in reſpect of Chriſt, the head and King; but as toching the viſible and vicarious adminiſtration, it is of a mixt

a mixt nature ; partly as it were aristocraticall, and partly as it were democraticall.

21. Hence in the lawfull Ministery of the Church, Hierarchy holy principality hath no place, but rather Hieroduly, or holy Service.

22. Therefore one Minister is not subjected unto the power of another in his dispensation, but all doe immediatly depend on Christ : as those Angells which are inferiors in office to others, are immediatly subject unto God, not to other Angels.

23. This Ministery is either extraordinary or ordinary.

24. Extraordinary Ministry is that which hath a certaine higher, and more perfect direction then can be attained to by ordinary meanes.

25. Hence such Ministers have alwayes gifts and assistance extraordinary, so that they doe Minister without error.

26. The right of an extraordinary Minister is bestowed properly neither from man, nor by man, but from God alone by Jesus Christ and the holy Spirit. *Gal.* 1. 1.

27. Hence the calling to such a Ministery is immediate.

28. Yet every etraordinary calling is not so immediate that it excludes all Ministery of men ; as appeares in the calling of *Ehseus*, and *Matthias* ; but it excludes onely that Ministery which is destitute of an infallible direction.

29. This extrordinary Ministery was very necessary for the Church, because that will of God which pertaines unto living well to God, could not be found out by humane industry and ordinary meanes, as all other Arts and Sciences, but it did require men stirred up and sent by God, to whom he hath manifested his will, that they might be to us in stead of God hemselfe. *Exod.* 4. 15, 16. And be thou to him instead of GOD.

30. God

30. God hath revealed his will to these extraordinary Ministers. 1. By lively voyce. *Reg.* 1.10. Unto which was often added an apparition and speaking to of an Angell or Christ himselfe, as of the Angel of his covenant. 2. By vision, whereby together with the word the *Species* of the things to be declared were represented to their eyes waking. 3. By dreames whereby such like things propounded to the minds of them being a sleepe. 4. Sometime also by a certaine speciall familiarity as it were mouth to mouth, without parable. *Numb.* 12. 6, 7, 8. If there be a Prophet among you, I will make my selfe *Iehova* knowne to him in a vision, and will speake to him in a dreame. My servant *Moses* is not so: with him I speake mouth to mouth even apparently, and not in darke speeches, and the similitude of the Lord shall he behold.

31. The manner of this revelation was so powerfull, that its dis draw men oftentimes into an extasie or trance, whereby they were so caught above themselves, that they perceived nothing beside that that was propounded, neither all that thing it selfe according to all its circumstances. 2 *Cor.* 13. 3.4.

32. Yet it is so certaine, that the divine truth of it is often confirmed, and in a certaine speciall manner sealed to them to whom it is revealed: so as it need not another confirmation. *Gal.* 1. 17. & 2. 6. Neither did I returne to those who were Apostles before me. They who were in estimation added nothing to mee: Although sometimes also for the more abundant confirmation miracles are added. *Iudge* 6. 36. 37. 38.

33. This extraordinary Ministery is either for the first instituting of a Church, or, for the speciall and extraordinary conservation of a Church, or finally for the extraordinary restoring of a Church being fallen.

34. The Ministery of instituting a Church hath alwayes a testimony of miracles joyned with it: *Heb.* 2.3.4.

Which

Which at first began to be spoken, &c. God also bearing them witnesse, with signes and wonders, and with divers miracles, & gifts of the holy Ghost according to his will.

35. Yet miracles doe not so give testimony to the doctrine of any, as that it may bee presently believed. For that doctrine which doth not consent with the knowne will of God ought not to be admitted, although it seeme to be confirmed with miracles. *Deut.* 13. 1,2,3. Although that signe or wonder come to passe which he foretold thee, saying, Let us goe follow other Gods. Harken not to the word of that Prophet. *Gal.* 1. 8. Though wee or an Angell from Heaven, preach another Gospell beside that we have preached, let him be accursed.

36. The Ministery of conserving, & restoring a Church, although it be extraordinary, and is alwayes confirmed by miracles, yet it doth not alwayes or necessarily require a testimony of miracles: as appeares in many in the old Testament, and in *Iohn* the Baptist.

37. Extraordinary Ministers were Prophets, Apostles, and Evangelists.

38. *Wicliffe, Luther, Zwinglius*, and such like, that were the first restorers of the Gospell, were not to speake properly, extraordinary Ministers.

39. Yet they are not amisse called extraordinary by some. 1. Because they did performe something like those things which were done by extraordinary Ministers of old. 2. Because in respect of degree they received some singular gifts from God, as occasion did require: which also may be affirmed of many among the more famous Martyrs. 3. Because order at that time being disturbed and decayed, they were of necessity to attempt some things out of the common course.

40. It is therefore ridiculous, to require miracles of those men, to confirme that doctrine which they propounded; seeing such an attestation is not necessary, no not in all extraordinary Ministers.

CHAP.

CHAPTER XXXIIII.

Of the holy Scripture.

1. EXtraordinary Miniſters were raiſed up by God, to inſtruct the Church not onely by lively voyce, but alſo by Divine writings, that there might be a perpetuall uſe, and fruit of this Miniſtery in the Church, even when ſuch Miniſters were taken away.

2. For they onely could commit the rule of Faith and manners to writing, who by reaſon of the immediate and infallible direction which they had from God, were in that buſineſſe free from all error.

3. They received a command of writing from God, partly externally, both generally when they were commanded to teach, and ſpecially ſometimes, when they were commanded to write. *Deut.* 3. 19. *Revel.* 1. 19. Write yee the Song, write thoſe things which thou haſt ſeene, and partly by the inward inſtinct of the ſpirit. 2 *Pet.* 1. 21. For prophecy came not in old time by the will of man, but holy men ſpake as they were moved by the holy Spirit. 2 *Tim.* 2. 16. All Scripture is inſpired by God.

4. They wrote alſo by the inſpiration and guidance of the holy Spirit, ſo that the men themſelves were as it were inſtruments of the ſpirit. In the place before. *Ierem.* 1. 9. Behold I put my words in thy mouth. *Acts* 28. 25. Well indeed ſpake the holy Spirit by *Eſaias* the Prophet.

5. But Divine inſpiration was preſent with thoſe writers with ſome variety, for ſome things to be written were before altogether unknowne to the writer, as doth ſufficiently appeare in the Hiſtory of the Crea-

Creation past, and in foretellings of things to come: but some things were before knowne unto the writer, as appeares in the History of Christ, written by the Apostles: and some of these they knew by a naturall knowledge, and some by a supernaturall: In those things that were hidden and unknowne, Divine inspiration did performe all by it selfe: in those things which were knowen, or the knowledge where of might be obtained by ordinary meanes, there was also added a religious study (God so assisting them) that in writing they might not erre.

6. In all those things which were made known by supernaturall inspiration, (whether they were matters of right, or fact) he did inspire not onely the things themselves, but did dictate and suggest all the words in which they should be written: which notwithstanding was done with that sweete attempering, that every writer, might use those manners of speaking which did most agree to his person and condition.

7. Hence the Scripture is often attributed to the holy Spirit as to the author, making no mention of the Scribes. *Hebrewes* 10. 15. Whereof the Holy Ghost also is a witnesse to us.

8. Hence also, although in the inscriptions of the holy Bookes it is for the most part declared by whose labour they were written, yet there is sometimes deepe silence of this matter, and that without any detriment of such bookes, or lessening their authority.

9. Neither yet doth it suffice to make a part of holy writ, if a booke be written by some extraordinary servant of God, and upon certaine direction of the Spirit: unlesse it be also publickly given to the Church by divine authority, and sanctified to be a Canon or rule of the same.

10. The thing it selfe which they committed to writing, as touching the summe and chiefe end of the matter,

matter, is nothing else, then that revealed will of God, which is the rule of Faith and manners.

11. Hence all those things which in the first disputation were spoken of the doctrine of life revealed from God, doe properly agree to the holy Scripture. For the Scripture is nothing else then that doctrine, with the manner of writing joyned to it, which manner was not to be handled there, but in this place.

12. Hence the Scripture in respect of the thing and subject meaning, that is, as it was the doctrine revealed from God, it was before the Church: but in respect of the manner in which it is properly called Scripture, it is after the first Church.

13. It is called the holy Scripture, and by καθ' ἐξοχὴν the Scripture, and the writers themselves are called holy, partly in respect of the subject, and object matter, which is so called, the true and saving will of God, and partly in respect of that direction whereby it was committed to writing. *Romans* 1. 2. *Eph.* 5. 5. 2 *Pet.* 1. 21. & 2. 22. & 3. 2. *Rev.* 18. 20.

14. But although divers parts of the Scripture were written, upon some speciall occasion, and were directed to some certaine men, or assemblies: yet in Gods intention, they doe as well pertaine to the instructing of all the faithfull thorough all ages, as if they had beene specially directed to them, whence, *Heb.* 12. The exhortation of *Solomon*, which is used in the *Proverbs*, is said to be spoken to the *Hebrewes* (who lived in the Apostles time,) as to children, and 2 *Pet.* 3. 15. *Paul* is said to have wrote to all the faithfull in that he wrote to the *Romans*. *Hebr.* 13. 5. That which was said to *Ioshua* is said to be spoken to all the faithfull.

16. All things which are necessary to salvation are contained in the Scriptures, and also all those things which are necessarily required to the instruction and edification of the Church. 2 *Tim.* 3. 15. 16. 17.

The holy Scriptures can make thee wise unto salvation, that the man of God might be perfect, perfectly furnished to every good worke.

16. Hence the Scripture is not a partiall, but a perfect rule of Faith, and manners: neither is here any thing that is constantly and every where necessary to be observed in the Church of God, which depends either upon any tradition, or upon any authority whatsoever and is not contained in the Scriptures.

17. Yet all things were not together and at once committed to writing, because the state of the Church & the wisdome of God did otherwise require: but from the first writing, those things were successively committed to writing which were necessarily in those ages.

18. Neither did the Articles of Faith therefore increase according to succession of times, in respect of the essence, but only in respect of the explication.

19. As touching the manner of delivery, the Scripture doth not explaine the will of God by universall, and scientificall rules, but by narrations, examples, precepts, exhortations, admonitions, and promises: because that manner doth make most for the common use of all kinde of men, and also most to affect the will, & stirre up godly motions, which is the chiefe scope of Divinity.

20. Also the will of God is revealed in that manner in the Scriptures, that although, the things themselves are for the most part hard to be conceived, yet the manner of delivering and explaining them, especially in those things which are necessary, is cleere and perspicuous.

21. Hence the Scriptures need not especially in necessaries, any such explication whereby light may be brought to it from something else: but they give light to themselves, which is diligently to be drawne out by men, and to be communicated to others according to their calling.

22. Hence also there is onely one sence of one place

of

of Scripture: becauſe otherwiſe the ſence of the Scripture ſhould be not onely not cleere and certaine, but none at all: for that wich doth not ſignifie one thing, ſignifieth certainly nothing.

23. For the determining of controverſies in Divinity, there is no viſible power as it were kingly or pretorian, appointed in the Church: but there is laid a duty on men to enquire: there is beſtowed a gift of diſcerning, both publickly and privatly: and there is commanded a deſire to further the knowledge and practiſe of the known truth according to their calling, unto which alſo is joyned a promiſe of direction, and bleſſing from God.

24. But becauſe the Scriptures were given for the uſe and edification of the Church, therefore they were written in thoſe tongues, which were moſt commonly vulgar in the Church at that time when they were written.

25. Hence all thoſe bookes which were written before the comming of Chriſt were written in *Hebrew*, for to the *Iewes* were committed the *Oracles* of God, *Rom.* 3. 2. & 9. 4. And upon like reaſon they that were written afterward were delivered in the *Greeke* tongue, becauſe that tongue was moſt common in thoſe parts were the Church did firſt floriſh.

26. Hence there is ſome knowledge at leaſt of theſe tongues neceſſary to the exact underſtanding of the Scriptures: for the Scriptures are underſtood by the ſame meanes that other humane writings are, many by the skill, and uſe of *Logick*, *Rethorick*, *Grammar*, and thoſe tongues in which they are expreſſed: except in this, that there is a ſingular light of the ſpirit alwayes to bee ſought for by the godly in the Scriptures.

27. Yet the Scripture is not ſo tied to thoſe firſt tongues, but that it may and ought alſo to bee tranſlated into other tongues, for the common uſe of the Church,

28. But among interpreters, neither, those seventy, who turned it into *Greeke*, nor *Hierome*, nor any such like did performe the office of a Prophet, so that he should be free from errors interpreting.

29. Hence no persons absolutely authenticall, but so far forth only as they doe expresse the fountaines, by which also they are to be tried.

30. Neither is there any authority in Earth whereby any version may be made simply authenticall.

31. Hence the providence of GOD in preserving the Fountaines, hath beene alwayes famous, and to be adored, not onely that they did not wholy perish, but also that they should not be maimed by the losse of any booke, or deformed by any grievous fault, when in the meane while there is no one of the auncient versions that remaines whole.

32. Nevertheless, from those humane versions there may be all those things perceived which are absolutly necessary, if so be they agree with the fountaines in the essentiall parts, as all those versions that are received in the Churches are wont to doe, although they differ, and are defective in the smaller things not a few.

33. Neither therefore must wee alwayes rest in anie version that is received: but we must most religiously provide, that the most pure and faultlesse interpretation be put upon the Church.

34. Of all those bookes, being delivered from God, and placed, as it were in the Chest of the Church, there is made up a perfect Canon of Faith and manners, whence also they have the name of Canonicall Scripture.

35. The Prophets made the Canon of the old Testament, and Christ himselfe approved it by his Testimony. The Canon of the new Testament together with the old, the Apostle *Iohn* approved and sealed up being furnished with Divine authority. *Rev.* 22. 18, 19.

For

For I doe witnesse together to every one that heares the words of the propheſy of this booke: if any ſhall ad to theſe, God ſhall lay upon him the plagues written in this booke: and if any ſhall take away any thing from the books of his propheſie, God ſhal take away this part out of the booke of life.

36. Thoſe bookes which commonly we call apocryphall, doe not pertaine to the divine Canon, neither were they rightly enough joyned by men of old to the canonicall bookes, as a certaine ſecundary Canon: for firſt in ſome of them there are manifeſt fables told and affirmed for true Hiſtories as of *Tobith*, *Iudith*, *Suſanna*, *Bel*, the *Dragon*, and ſuch like. Secondly, becauſe they contradict both the ſacred Scripture and themſelves. Oftentimes Thirdly, they were not written in *Hebrew*, nor delivered to the *Iewiſh* Church or received by it, to which notwithſtanding God committed all his Oracles before the comming of Chriſt. *Rom.* 9. 4. Fourthly they were not approved by Chriſt, becauſe they were not among thoſe bookes which he ſet forth when he commanded his to ſearch the Scriptures. Fifthly, they were never received either by the Aoſtles or the firſt Chriſtian Church as a part of the Divine Canon.

CHAPTER XXXV.

Of ordinary Miniſters, and their Office in Preaching.

1. ORdinary Miniſtery is that which hath al its direction from the will of God revealed in the Scriptures, and from thoſe meanes which God hath appointed in the Church, for the perpetuall edification of the ſame.

2. And hence they are called ordinary: because they may and are wont to bee called to Minister by order appointed by God.

3. But because in their administration they have that Will of God which was before revealed by extraordinary Ministers for a fixed rule unto them, therefore they ought not to propound or doe any thing in the Church which they have not prescribed to them in the Scriptures.

4. Therefore also they depend upon extraordinary Ministers, and are as it were their successors: for although in respect of manner and degree extraordinary Ministers have no successors; yet in respect of the essence of administration, ordinary Ministers performe the same office toward the Church as extraordinary did of old.

5. The right of his Ministery is wont to be communicated by men, and in that respect the calling of an ordinary Minister is mediate.

6. But this is so to be understood, that the authority of administring Divine things is immediatly communicated from God to all lawfull Ministers, and the appointing of persons upon which it is bestowed is done by the Church.

7. But because the Church can neither confer gifts necessary for this Ministery nor prescribe unto God upon whom he should bestow them, therefore she can only chuse those whom before she sees fitted, for not as extraordinary Ministers, so also ordinary are made fit by their very calling, when they were unfit before.

8. Hence in an ordinary calling it is necessarily required that a lawfull triall goe before the calling it selfe. 1 *Tim.* 3. 10. Let them be first tried, then let them Minister if they be blameleese.

9. Ordinary Ministery is for the preserving, propagating, and restoring the Church by ordinary meanes.

10. There-

10. There are two parts of this Ministery. 1. That in the Name of God he doe those things which are to be done with the people. 2. That in the name of the people he doe those things with God which are to be done with him.

11. But in these the preaching of the Word doth most excell, and so it hath beene alwayes of perpetuall use in the Church.

12. The duty of an ordinary preacher is to propound the Will of God out of the Word, unto the edification of the hearers. 1 *Tim.* 1. 5. The end or preaching is love out of a pure heart, and a good conscience, and faith unfained.

13. But because there is chiefly required a serious desire to edify the Church, therefore he cannot be a fit preacher, who hath not prepared his heart to seeke the Law of the Lord, and to keepe it, and to teach *Israel* the statutes and judgements. For he that teacheth another ought before and when he teacheth, to teach himselfe. *Rom.* 2. 21. Otherwise he is not fitted to edifie the Church.

14. This duty is to be performed not only universally in respect of all the hearers in common, but also specially in respect of order and age whatsoever, as of old men, young men, servants. *Tit.* 2. & 3. Of teachers, 2 *Pet.* 1. 12. &c. Yea of every one. 1 *Thess.* 1. 11. We exhorted, and comforted, and charged every one of you, not publickly onely, but privatly also. *Acts* 20. 20. Publickly, and from house to house.

15. He ought to have this scope of edifying so alwayes before his eyes, that he diligently take heed he turne not aside from it, to vaine laughing. 1 *Tim.* 1. 6. To striving about words. 2. *Tim.* 2. 14. To unprofitable controversies, or speculations of science falsly so called. 1 *Kin.* 6. 20. But shew himselfe to be an holder fast of the faithfull word which tends unto doctrine.

Tit. 1. 9. And which cannot be condemned, *Tit.* 2. 8.

16. But because the Will of God is to be propounded out of his Word, to this end therefore he is not fit for his Ministery, who hath not his senses exercised in the holy Scriptures, even beyond the common sort of believers, so that he might be said to be with *Apollos* mighty in the Scriptures. *Acts* 18. 24. Hee must not trust to Postils and Commentaries.

17. That the Will of God may be propounded with fruit of edification these two things, are necessary to be done. 1. That a declaration be made of those things that are contained in the Text. 2. That application of the same be addressed to the consciences of the hearers as their condition doth seeme to require. 1 *Tim.* 6. 17. Charge those that are rich in this World that they be not high minded, nor trust in uncertaine riches &c.

18. They deceive their hearers, and altogether forget themselves, who propound a certaine text in the beginning, as the beginning of the Sermon to be had, and afterward doe speake many things about the text or by occasion of the text, but for the most part draw nothing out of the text it selfe.

19. In declaring what truth there is in the text, first it ought to be explained, and then afterward what good doth follow from thence. That part is spent in doctrines, or documents, this in use or derivation of profit from those doctrines. 2. *Tim.* 3. 16. All the Scripture is profitable for doctrine, for reproofe, for correction, and instruction in righteousnesse.

20. They who invert and confound those parts, doe not provide for the memory of their hearers, and doe not a little hinder their edification: because they cannot commit the chiefe head of the Sermon to memory, that they may afterward repeate it privatly in their families without which exercise the greatest part of that fruit doth perish which would by Sermons redound unto the Church of God.

21. Doctrine

21. Doctrine is a Theologicall Axiom, either consisting in the expresse word of Scripture, or flowing from them by immediate consequence.

22. A doctrine must first be rightly found out, and then afterward handed.

23. The finding it out is by Logick Analysis, unto which Retoricke also and Grammar serveth.

24. Analysis depends chiefly upon the observation of the scope, or purpose and the meanes by which it is attained, according to the act of Logick.

25. Unto this must be subjoyned for confirmation the interpretation of those things which are doubtfull in the Analysis: but manifest things, and such as are perspicuous of themselves doe neither require, nor admit a needelesse interpretation.

26. Handling (of a doctrine) doth partly consist in proving, if it may be questioned by the hearers, (for it is unfit carefully to confirme that which all acknowledge) and partly in illustration of the thing sufficiently proved.

27. Proving ought to be taken out of the more cleere testimonies of Scripture, reasons also being added where the nature of the thing will suffer. But here that measure is to be kept, which the commodity of the hearers, will dictate.

28. Illustration may be drawen almost from all places of invention, but dissentaneous, and comparate arguments have here the chiefe place.

29. Every doctrine being now sufficiently explained must presently be brought to use, in which part also, unlesse some speciall reason doe otherwise require, we must most insist: because it containes the end and good of the other, and is more joyned with the chiefe scope of the Sermon, namely the edification of the hearers.

30. They faile therefore who stick to a naked finding out and explication of the truth and neglecting use

and practiſe, in which Religion and ſo bleſſednesse doth conſiſt, doe little or nothing edifie the conſcience.

31. Neither yet are all the doctrines which may be drawn out of the text, to be propounded, nor all the uſes to be inculcated, but thoſe are to be choſen out which the circumſtances of place, time and perſons, ſhall teach to be moſt neceſſary, and of thoſe ſuch eſpecially are to be choſen which make moſt to ſtir up or confirme the life of Religion.

32. They faile therefore, who care not much what they ſay: ſo they may ſeeme to have obſerved, and ſpoken many things: nay they doe this not ſeldome, that they may extort many things out of the text which are not in it, and oftentimes draw from other places unto it, bringing every thing out of many things whereby indeed the ſubverſion rather then the edification of the hearers, eſpecially thoſe that are more unskilfull, doth follow.

33. Both doctrine and uſe as much as may be ought ſo to be framed, that they may have ſome connexion among themſelves, and doe alſo shew it. For the minde is not drawen from one thing to another without diſprofit: neither is there any thing doth more helpe memory then order of deduction.

34. An uſe is a Theologicall Axiom, drawne from the doctrine, shewing the profit goodneſſe or end of it.

35. The reaſon of the deduction is to be opened, if it be not very plaine: unto which alſo muſt be ſubjoyned probation, or illuſtration, as the neceſſity of the hearers, and prudence of the ſpeaker shall adviſe.

36. This uſe either pertaines to the judgement, or to practiſe. 2 *Tim.* 3. 16.

37. In the judgement there is Information, and Reformation of the minde.

38. Information is the proving of ſome truth.

39. Reformation is the confutation of ſome error.

40. But

40. But although every truth may be taught upon occasion, yet every error is not every where to be refuted. For old heresies which are already buried, are not to be digged up againe that they may bee refuted, neither are wicked blasphemies easily to be repeated: this doth trouble and offend, especially when they are solemnly nominated, explained, and refuted:

41. In practise of life there is direction, which consists of instruction and correction.

42. Instruction is a demonstration of that life that is to be followed.

43. Correction is a condemning of that life that is to be shunned.

44. After declaration, application ought to follow, which hath so great agreement with derivation of uses, that it may often be mingled with it.

45. To apply a doctrine to his use, is so to wher and put on some generall truth with speciall accommodation; as it may pierce into the minds of such as are present, with a moving of godly affections.

46. Men are to be pricked to the quick, that they may feele in every one of them that of the Apostle, namely that the Word of the Lord is a two edged sword, that pierceth into the inward thoughts and affections, and goeth through unto the joyning together of the bones and the marrow. Preaching therefore ought not to be dead, but lively and effectuall, so that an unbeliever comming into the Congregation of the faithfull he ought to be affected, and as it were digged through with the very hearing of the Word, that he may give glory to God. 1 *Cor.* 14. 25. And so the hidden things of his heart are made manifest: and so falling down on his face, he will worship God, and say that God is in you indeed.

47. But this application doth either respect a minde oppressed, as consolation, or fainting in the prosecution

tion of good, as exhortation; or in avoyding of evill as admonition.

48. Conſolation is the application of ſome argument, either to take away, or to mitigate grieſe and oppreſſing feare.

49. In conſolation, markes are profitably joyned, by which the conſcience of a man may be aſſured that ſuch a benefit pertaines to him, with the conſideration of which the Miniſter doth comfort the conſciences of believers, adding occupations, and refutations of ſuch things as a pious and troubled minde may bring and thinke of to the contrary.

50. Exhortation is the application of an argument, either to beget, cherish, and excite ſome inward vertue, or to further the exerciſe of it.

51. In exhortation to vertue it is very profitable to shew the meanes which doe tend to the begetting that vertue in us, but let all be proved by places of Scripture and examples, or by reaſons which have a firme foundation in the Scriptures.

52. Admonition is the application of an argument to correct ſome vitiouſneſſe.

53. In admonition, or dehortation from vice, there may be remedies adjoyned out of thoſe places which are moſt like to prevaile againſt thoſe vices.

54. The manner of working in all theſe muſt be ſuch that it have no oſtentation of humane wiſdome, or an entermingling of carnall affections, but the demonſtration of the ſpirit every where manifeſted. 1 *Cor.* 1. 17. & *c.* 2. 1. 4. 13. Not with skill of ſpeaking, leaſt the Croſſe of Chriſt ſhould be made of none effect. Not with excellency of ſpeech or wiſedome: not in perſwading words of mens wiſedome, but in ſpirituall and powerfull demonſtration. Not in words which mans wiſedome teacheth, but which the holy Spirit teacheth, for it is the word of the ſpirit, the word of life which is preach-

preached to edification of God which is by Faith : unto which if any thing be not fitly spoken or done, it is as vaine as hay and stuble. 1 *Cor.* 3. 12.

55. Therefore neither ought humane testimonies whatsoever they be, nor Histories known only to the learned to be intermingled, unlesse very seldome (the cause also being signified which constraineth so to doe) when urgent necessitie, or certaine hope of fruit doth seeme to require such a thing, much lesse words or sentences of *Latine*, *Greeke*, or *Hebrew*, which the people doe not understand.

56. The purity, perfection, and majesty of the word of God is violated, whilst it seemes to want the mixture of humane words, and withall there is a scandall given to the hearers, who being accustomed to such humane flourishes, oftentimes, contracting it ching eares, doe begin to lothe, the simplicity of the Gospell, and will not suffer wholesome doctrine. 2 *Tim.* 4 3.

57. The example of *Paul* (who cites a very few, and briefe sayings of heathen Poets, not naming the Authors, to convince the *Gentiles* to whom they were known and approved, and that very seldome, and but by the way) this example I say doth nothingh enforce that necessity or profit, which they urge, who doe obtrude humane testimonies frequently, and of purpose, commen ding the authors with the same solemnity almost wherewith they use to cite the names of the prophets, and that among Christians, who doe onely desire to heare Christ, to the end to shew forth some learning.

58. Neither also are unnecessary, and far fetched Proems, or perswasive words of Orators to be followed: neither must they love digressions, or excusions. They doe savour an humane spirit, spend time, and shut out other things which would more edifie.

59. But if there be used any *Exordium*, pertaining to the present matter, that hath his proper place, either in the

in the declaration of the text or applying it to use.

60. The speech and action ought to be wholly spirituall flowing from the very heart, shewing a man much conversant in exercises of piety who also hath before persuaded himselfe, and throughly setled in his conscience, those things which he endeavours to perswade others to: into which finally there is Zeale, Charity, Mildnesse, Freedome, Humility, whit grove authority.

61. The pronouncing of the speech must be both naturall, familiar, cleere, and distinct, that it may be fitly understood: as also agreeable unto the matter that it may alsoo move the affections. *Gal.*4.20. I would now be present with you, and change my voyce: because I am in doubt of you.

62. Among others here are two voyces most to be blamed: the one which is heavy, slow, singing, drousie, in which not only the words in the same distinction, of a comma, are separated with a pause, but even the syllables in the same word, to the great hinderance of the understanding of things.

63. The other voyce which doth here most offend is that which is hasty and swift, which overturnes the eares with too much celerity so, that there is no distinct perceiving of things.

64. That speech pronountiation and action which would be ridiculous in the senate in places of judgement, in the Court, that is more to bee avoyded in a Sermon.

65. The efficacy of the holy Spirit doth more cleerely appeare in a naked simplicity of words, then in elegancy and neatnesse: hence *Paul* saith that he was ἰδιώτης λόγῳ rude in speech. 2 *Cor.* 11.6. Yet if any have a certaine outward force of speaking, hee ought to use it with Genuine simplicity.

66. So much affectation as appeares, so much efficacy and authority is lost.

67. The

67. The ſumme is, that nothing is to be admitted which doth not make for the ſpirituall edification of the people, neither any thing to be omitted whereby we may in a fitte way attaine to that end.

68. An appendix of the Sermon is Prayer, both before and after.

69. In Prayer going before, thoſe generall things ought to be propounded, whereby the end and uſe of the word and preaching, and our wants, unworthineſſe, and duty, together with the gracious promiſes of GOD may bee ſo brought to remembrance, that the minds of all may be ſtirred up humbly to ſeeke, and faithfully to obſerve the Will of God.

70. In Prayer following after, giving of thankes is alwayes to be uſed, and the chiefe heads of the Sermon ſhould be turned into petitions.

CHAPTER XXXVI.

Of the Sacraments.

Thus much of the manner of application, in the firſt part of it, namely in the Miniſtery.

1. THe manner of application in the other part of it is in the ſignes.

2. A ſigne is a ſenſible thing which beſides that ſhew it carieth immediatly to the ſenſes, makes another thing withall come into the mind: and in this ſence the conſideration of a ſigne is as large as of a Logicall argument.

3. Signes are ſome naturall, ſome by inſtitution.

4. Yet

4. Yet betweene theſe two there is ſo great difference, that they cannot be confounded without foule error.

5 There is alſo a ſigne ordinary and perpetuall, and another extraordinary and temporary.

6. In reſpect of the thing ſignified, it is either of things paſt, and it is called ἀναμνηστικὸν *Remembrativum*, A ſigne of remembrance: or of things preſent, and its called ἀποδεικτικὸν *Demonſtrativum*, a demonſtrative ſigne: of things to come, and it is called προγνωστικὸν *Præmunciativum*, a foretelling ſigne; or finally conſiſting of all theſe, ſo as it ſets forth things preſent, paſt, and to come.

7. In reſpect of the end and uſe, it either ſerveth for the underſtanding, and is called *Notificans* a notefying ſigne; or the memory, and is called *Commonefaciens*, an admoniſhing ſigne; or for Faith alſo, and is called *Obſignans*, a Sealing ſigne, or laſtly for all theſe together.

8. Hence an holy Signe is either a bare ſigne, or a ſeale alſo.

9. A bare ſigne is that which onely repreſenteth: a ſeale is that which not onely repreſenteth, but alſo exhibiteth by ſealing.

10. A ſeale ſealing the Covenant of God is called a Sacrament, *Rom.* 4. 11.

11. For it is a ſigne, of remembrance, demonſtrating, foretelling, notifying, admoniſhing, and ſealing.

12. A Sacrament therefore of the new Covenant is a Divine inſtitution, whereby by ſenſible ſignes, the bleſſings of the new Covenant are repreſented, exhibited and applied.

13. Hence ſuch a Sacrament hath the reſpect of a ſecondary Divine teſtimony, whereby that primary teſtimony which is contained in the Covenant it ſelfe, is ſpecially confirmed in reſpect of us.

14. Hence that ſpeciall application of the favour and

and grace of God, which ariſeth from true Faith, is very much confirmed and furthered by the Sacraments.

15. In a Sacrament therefore there is a ſenſible thing, and a ſpirituall.

16. The ſenſible thing is a ſigne either repreſenting, or applying: the ſpirituall thing is that which is repreſented and applied.

17. Yet by the name of a Sacrament, uſually and moſt properly the outward and ſenſible thing it ſelfe is wont to be ſet forth.

18. The Sacramentall ſigne hath not that ſpirituall thing to which it is referred either phyſically inhering or adhering; for ſo the ſigne and thing ſignified ſhould bee together.

19. Neither yet are they bare declaring and repreſenting ſignes, but communicating the thing it ſelfe, teſtifying, and exhibiting the thing to be more communicated.

20. Hence none can inſtitute ſuch an holy ſigne, but God only: becauſe no Creature can beſtow the thing ſignified, or make the communication of it certaine to us, or finally ad that vertue to ſuch ſignes, whereby they may be made fit to confirme Faith, and Confidence, or to ſtir up any ſpirituall grace in us, more then any other thing.

21. The thing it ſelfe which is ſet apart and ſeparated to ſuch an holy uſe, is properly called a repreſenting ſigne, as Bread and Wine in the ſupper, but the uſe of theſe things is called an applying ſigne; as diſtributing, receiving, eating, drinking.

22. Hence Sacraments doe not properly exiſt out of their uſe, that is neither before, nor after they are applied to their uſe, are they indeed Sacraments.

23. The ſpirituall thing which is ſignified by the Sacraments of the new covenant is the new covenant it ſelfe, that is, Chriſt with all thoſe bleſſings which in him are prepared for the faithfull.

24. Yet

24. Yet ſome Sacraments doe more expreſly repreſent a manner or ſome reſpect of his Covenant, then others, which doe alſo more ſet forth ſome other manner

25. But all have this common, that they ſeale the whole Covenant of grace, to the faithfull; neither have they this uſe at that only time whilſt they are adminiſtred, but to the end of life.

26. The forme of a Sacrament is that union which is between the ſigne, and things ſignified.

27. This union is not corporall, neither yet is it imaginary, but it is a ſpirituall relation by vertue whereof the things ſignified are really communicated to theſe, who doe rightly uſe the ſignes.

28. For neither doe all thoſe partake the ſpirituall thing it ſelfe, who are made partakers of the ſignes, neither is there the ſame manner and meanes of partaking both.

29. From this Union followeth a communication of Prædication, whereby Firſt, the ſigne is predicated of the thing ſignified, as when Sanctification of the heart is calling circumciſion. 2. The thing ſignified of the ſigne, as when circumciſion is called the Covenant, and bread the body. 3. The effect of the thing ſignified is predicated of the ſigne, as when Baptiſme is ſaid to regenerate. 4. A property of the ſigne is predicated of the thing ſignified, as when breaking which agreeth to the Bread is attributed to Chriſt. 5. A property of the thing ſignified is attributed to the ſigne, as when ſacramentall eating and drinking is called ſpirituall.

30. The foundation of this relation ariſeth, Firſt, from the ſimilitude or proportion of the ſigne to the thing ſignified: for ſuch a likeneſſe although it doe not make a Sacrament, yet it is required afore to thoſe things which doe make a Sacrament, and is laid as a foun-

foundation to them. Secondly, from the word of institution, which consists of a command and a promise. The command doth impose a duty of using the Creatures to that holy end. The promise doth give us to believe that we shal not so use them in vaine. But this word of institution distinctly applied with fit prayers, is called the word of consecration, of blessing, the word of sanctification, and separation. 3. It is perfited with observation, and the use it selfe prescribed, of which here is so great force, that for default of it that is not a Sacrament to this or that person, being present in body or receiving, which to others is most effectuall.

31. The primary end of a Sacrament is to seale the covenant, and that not on Gods part onely, but consequently also on ours, that is, not onely the grace of God, and promises are sealed to us, but also our thankfulnesse and obedience towards God.

32 Therefore mysticall signes of holy things cannot be instituted by man, without prejudice and violation of the Sacraments, although they doe set forth mans duty only.

33. For although such signes are not properly Sacraments, yet they are signes Sacramentall, that is, they partake the nature of Sacraments and so cannot be instituted by man.

34. A secondary end is profession of Faith and love: for there are represented in the use of the Saraments, both that union which we have with God in Christ, and that communion which we hold with all those who are partakers of the same union, especially with those who are members of the same Church.

CHAP.

CHAPTER XXXVII.

Of Eccleſiaſticall Diſcipline.

An adjunct of the Word and Sacraments is Diſcipline: which in reſpect of the ſumme of the matter hath beene alwayes one, and ſo may fitly be handled in this one place.

1. HOly Diſcipline is a perſonall application of the Will of God by cenſures, either for the preventing, or taking away of ſcandals out of the Church of God.

2. For in the preaching of the Word, the Will of God is propounded and really applied to beget and increaſe Faith and obdience. In the adminiſtration of the Sacraments, the Will of God is alſo perſonally applied by the ſeales, to confirme Faith and obdience. In the exerciſe of Diſcipline, the Will of God is perſonally alſo applied in the cenſures for the removing of thoſe vices, which are contrary to Faith and Obedience.

3. Hence it is that Diſcipline is wont to be joyned with the Word and Sacraments by the beſt Divines, in the notes of the Church, for though it be not a note ſimply eſſentiall and reciprocall (as neither the other two) yet it ought neceſſarily to be preſent to the complete eſtate of a Church.

4. This Diſcipline is ordained and preſcribed by Chriſt himſelfe. *Mat.*16.19. & 18.15,16,17. And ſo is plainly of Divine right: neither may it be taken away, diminiſhed, or changed by men at their pleaſure.

5 Nay

5. Nay the ſins againſt Chriſts, the author, and ordainer, whoſoever doth not ſo much as in him is to eſtablish and promote this Diſcipline in the Churches of God.

6. The perſons about whom it ought to be exerciſed, are the members of viſible inſtituted Churches, without any exception. *Mat.* 18. 15. 1 *Cor.* 11. And not others: There *Verſ.* 12. For it pertaines to them, and only them that have right to partake of the Sacrament.

7. Unto thoſe perſons it applies the Will of God, that is, thoſe meanes of ſpirituall reformation, ſuch as Chriſt onely hath given to his Churches. 2 *Cor.* 10, 4. Therefore punishments and vexations to be endured by the body or purſe, have no place at all in Eccleſiaſticall Diſcipline.

8. It reſpects ſins and ſcandalls in thoſe perſons; for it is an wholeſome healing plaiſter of thoſe wounds and diſeaſes to which the sheepe of Chriſt are ſubject. 1 *Cor.* 5. 5.

9. It forbids and takes away thoſe offences: becauſe it doth effectually and perſonally apply the Will of Chriſt, the impugning and abolishing of them.

10. But becauſe it doth ſo effectually urge obedience toward Chriſt, therefore not without ſingular reaſon a great part of the Kingdome of Chriſt, as hee doth viſibly governe the Church, is placed by the beſt Divines in this Diſciplines.

11. And this is the true reaſon why the Diſcipline of Chriſt is ſolidly conſtituted and exerciſed together with doctrine in ſo few Churches, becauſe moſt even of thoſe who would ſeeme to knew Chriſt, and to hope in him, doe refuſe to receive the whole Kingdome of Chriſt, and to yeeld themſelves wholly to him.

12. But as it is a part of the Kingdome of Chriſt, ſo alſo it is by the ſame reaſon a part of the Goſpell: for it is

it is an holy manner of promoting the Goſpell ordained in the Goſpell,: They therefore who reject Diſcipline, doe neither receive the whole Kingdome of Chriſt, nor the whole Goſpell.

13. But becauſe both every part of the Kingdome of Chriſt is neceſſary in its meaſure, and that chiefly which doth repreſſe ſin, effectually, therefore men doe not ſafely enough content themſelves, in Churches wanting Diſcipline, unleſſe that publick defect be made up by a private care, and watching one over another.

14. The parts of this Diſcipline are brotherly correction, and excommunication.

15. For it doth not either only or chiefly conſiſt in the thunderclaps of Excommunications and *Anathemaſ*, but chiefly in Chriſtian correction.

16. Neither is the proper end of reproofe that there might be then an entance made to Excommunication (although by accident that ſometimes doe follow) but that the neceſſity of Excommunicating if it can be, might be prevented, and the ſinner may bee by timely repentance retained in the Church.

17. Correction, increpation or admonition, ought to be uſed in every ſinne unto which the medicine of Diſcipline agreeth, yet in a divers manner according to be difference of the ſin ſecret, and knowen. For in hidden ſins, thoſe three degrees are to be obſerved which Chriſt hath in order preſcribed. *Mat.* 18. 15. 16. 17. But in publick ſins ſuch a gradation is not neceſſary, 1 *Tim.* 5. 20.

18. Theſe admonitions ought alwayes to be taken out of the word of God, not out of mens decrees: otherwiſe they will not pierce to the conſcience.

19. A plenary excommunication is not to be uſed, unleſſe contumacy be added to the ſin. *Mat.* 18. 17. For the ſinner rightly admoniſhed, of neceſſity muſt appeare penitent, or obſtinate, but the penitent is not to be

to be excommunicated, therefore only he that is obſtinate.

20. Yet in the more hainous offences ſo much patience and delay is neither neceſſary nor profitable, to expect repentance, and to the diſcerning of contumacy, as in more uſuall faults.

21. When the thing it ſelfe may ſuffer delay, it is agreeable to Scripture and reaſon, that excommunication be firſt begun by ſuſpenſion or abſtenſion from the Supper, and ſuch like priviledges of the Church, which is wont to be called the leſſer excommunication.

22. Yet wee muſt not ſtay in this degree, but by this meanes and in this ſpace repentance is to be urged, and there being no hope of it, we muſt proceede at length to a compleat ſevering from the Communion of the faithfull, which is wont to be called the greater Excommunication.

23. But becauſe an obſtinate ſinner cannot be ſeparated from the faithfull, unleſſe the faithfull be ſeparated from him, and this alſo maketh for their wholeſom ſhame. 2 *Theſſ.* 3. 14. Therfore they who are lawfully excommunicated are to be avoyded of all Communicants, not in reſpect of duties ſimply morall, or otherwiſe neceſſary, but in reſpect of thoſe parts of converſation which are wont to accompany approbation and inward familiarity.

Os, orare, vale, conviva, menſa, negatur.
With the ſecluded, neither confer, nor pray,
Salute, nor feaſt, nor eath with day by day.

24. From the bond Excommunication none that is not penitent ought to be looſed, neither ought it to be denied to any that is penitent. But it is not a ſufficient repentance, if one ſay it repent me, I will doe ſo no more, and doe not otherwiſe ſhew true Repentance: but ſuch judgements, of ſerious repentance ought to appeare as the Church is bound to bee, ſatisfied in them:

them: otherwiſe hyprocriſie is nourished, and the Church is mocked, and Chriſt himſelfe.

25. Yet in ſome ſins a weake repentance (ſo it appeare true) may be admitted them in other ſins.

26. The power of this Diſcipline in reſpect of the right it ſelfe pertaines to that Church in common, whereof the offendor is a member, for it pertaines to her to caſt out to whom it belongs to admit at firſt: and the conſervation or cutting off of members concernes the whole body equally: it is therefore to be committed to execution with the conſent of the Church (and that not onely the Church permitting, but alſo approving and appointing.)

27. Yet the Elders have the chiefe parts, in the acting and exerciſe of it. And that not onely in directing the publick action, and pronouncing ſentence, but alſo in admonitions foregoing, in which they muſt make up that which they ſee was neglected by private perſons.

28. The uſuall cenſures of the *Popes*, of pontificall *Biſhops* and their officers, doe themſelves deſerve a grievous cenſure: for they are prophanations of the Name of God, props of an injuſt government, and ſnares to catch other mens money, not ſpirituall remedies of ſuch ſins.

29. Indulgences, Commutations, and humane tranſactions, in thoſe things unto which Chriſt hath ordained the Diſcipline of the Church, are wages of the great Whore.

CHAP-

CHAPTER XXXVIII.

Of the adminiſtration of the Covenant of grace before the comming of Chriſt.

1. ALthough the free, and ſaving Covenant of God hath beene onely one from the beginning, yet the manner of the application of Chriſt or of adminiſtring this new Covenant, hath not alwayes beene one and the ſame, but divers, according to the ages in which the Church hath been gathered.

2. In this variety here hath beene alwayes a progreſſe from the more imperfect, to the more perfect.

3. Firſt therefore the myſtery of the Goſpel was manifeſted generally and more darkly, and then more ſpecially and more cleerly.

4. This manner of adminiſtring is double: one of Chriſt to be exhibited, and the other of Chriſt exhibited.

5. For the old and New Teſtament are reduced to theſe two primary heads: the old promiſeth Chriſt to come, the New teſtifieth that he is come.

6. Whileſt Chriſt was to be exhibited, all things were more outward and carnall, afterward more inward and ſpirituall. *Iohn* 1. 17. The Law was delivered by *Moſes*, grace and truth came by *Chriſt*.

7. Yet at that time there was a double conſideration of the Church. 1. As an heire, and 2. as it was an infant. *Galatians* 4. 1. and following: So long as the heire is an infant, hee nothing differs from a ſervant, though hee bee Lord of all.

8. As an heire it was free: as an infant it was in a certaine manner ſervile. Ther-

9. As an heire it was ſpirituall: as an infant carnall, and earthly. *Heb.* 9. 10. *Rom.* 9. 7.

10. As an heire it had the ſpirit of adoption, as an infant the ſpirit of feare, and bondage. *Rom.* 8. 15. Yee have not received the ſpirit of bondage againe to feare, but yee have received the ſpirit of Adoption.

11. The manner of adminiſtration which reſpects Chriſt to be exhibited was one before *Moſes*, and another from *Moſes* to *Chriſt*.

12. Before *Moſes* the polity of the Church was rude and looſe, as being in infancy: there were ſo many viſible Churches as there were Families of godly perſons: the Miniſtery was almoſt alwayes extraordinary by Prophets: the maſters of Families, and firſt borne had right to adminiſter ſome holy things, as ordinary Miniſters, according to that direction which they receaved from the Prophets.

13. Yet there were ſome difference of the diſpenſation from *Adam* to *Abraham*, and from that which was after *Abraham*, untill *Moſes*.

14. From *Adam* to *Abraham*, Firſt, Redemption by Chriſt, and the application of him was promiſed in generall, to be performed by a ſeed of the Woman, to looſe the workes of the Devill, that is, ſin and death. *Gen.* 3. 15. *Rom.* 1[illegible]20. 1 *Iohn* 3. 8. The ſeed of the Woman ſhall breake the Serpents head. The God of peace ſhall tread Satan under your feet ſhortly. The Son of God was manifeſted to diſſolve the works of the Devill.

15. 2. Calling was exerciſed in that diſtinction which was between the ſeed of the Woman and the ſeed of the Devill, between the ſons of God and the ſons of men. *Gen.* 6. 2. 3. The way of juſtification was ſet forth by expiatory ſacrifices offered and accepted for ſins. *Eph.* 5. 2. Chriſt hath loved us and given himſelfe for us, an offring and ſacrifice to God for a ſwee[illegible] ſmelling ſavour.

16. 4[illegible]

16. 4. Adoption was declared both by the title of ſons at that time common to all the faithfull, and by the tranſlation of *Enoch* into the Heavenly inheritance. *Gen.* 5. 24. *Hebr.* 11. 5.

17. 5. Sanctification was both expreſly inculcated by the Prophets and typically ſhadowed out by oblations and rites of ſacrifices. *Iud.* 14. *Rom.* 12. 1.

18. 6. Glorification, was publickly ſealed both by the example of *Enoch*, and converſation of *Noach* with his family from the flood. 1 *Pet.* 3. 20. 21.

19. In this period of time the building and conſerving of the Arke in the flood, was an extraordinary Sacrament. *Heb.* 11. *Verſ.* 7. 1 *Pet.* 3. 20. & 21. There was no ordinary Sacrament: but that in many ſacrifices here was ſomething that had the reſpect of a Sacrament: for in that thoſe that did ſacrifice for the moſt part were made partakers of their ſacrifices in an holy banquet, in an holy place with joy before God. *Exod.* 18. 12. This did ſeale to them in ſome ſort that grace of the Covenant which is exhibited in the Sacraments.

20. From the time of *Abraham* the Church did chiefly conſiſt in his family and poſterity.

21. In that period of time all the benefits of the new Covenant were more cleerly and diſtinctly ſet forth then before.

22. 1. Election was repreſented in the perſons of *Iſaac* and *Iacob*, beloved before *Iſmael* and *Eſau*. *Romans* 9. 11. 12. 13.

23. 2. Redemption together with the application of it was moſt excellently exhibited in the perſon and bleſſing of *Melchiſedeck*, alſo in the promiſe and covenant of bleſſing to come to all Nations by the ſeed of *Abraham*.

24. 3. Calling was exerciſed by leading forth *Abraham* out of *Vr* of the *Caldees* to a certaine new and heavenly Countrey, *Heb.* 11. 8. 9. 10.

25. 4. Iuſtification was illuſtrated by the expreſſe teſtimony of God, that Faith was imputed to *Abraham* for righteouſneſſe, as the Father and patterne of all that should believe, and by the Sacrament of circumciſion, which was a ſeale of the ſame righteouſneſſe.

26. 5. *Adoption* was ſet forth by calling of the Name of God upon *Abraham* and all the ſons of the promiſe, and by aſſigning of the inheritance to the ſons of the promiſes begotten of the free Woman, through grace. *Galatians* 4. 26. 28. 31.

27. 6. Sanctification was figured by circumciſion which did ſet forth the taking away and abolishing of the corruption of ſin & of the old man, that a new Creature might be ſettled in its place. *Col.* 2. 11. *Deut.* 30. 6.

28. 7. Glorification was shewed in the bleſſing promiſed, and in the Land of *Canaan*, which was a type of the Heavenly Country.

29. From the time of *Moſes* unto *Chriſt*, all theſe ſame were further shadowed, by meanes both extraordinary, and alſo ordinary.

30. Redemption and the application hereof was extraordinarily ſignified. 1. By the deliverance out of *Egypt* by the Miniſtery of *Moſes* as a type of Chriſt. *Mat.* 2. 15. And by the bringing into the Land of *Canaan* by the Miniſtery of *Ioſuah*, as of another type of Chriſt. 2. By the braſen Serpent, by the beholding whereof, men that were like to dye were reſtored to health. *Iohn* 3. 14. 12. 32. 3. By the cloud, whereby the *Iſraelites* were covered from all the injuries both of their enemies, and of the Heaven. And moreover they had light, together with refreshing of their ſtrength adminiſtred by day and by night. 1 *Cor.* 10. 2. *Eſay* 4. 4. 4. By paſſing thorough the red Sea, whereby they had

had a way caſt up to the Land of promiſe, their enemies being overwhelmed and deſtroyed. 1. *Cor.* 10. 2. 5. By *Mannah* from Heaven, and Water out of the Rock, whence they received continuall nourishment, as it were out of Gods Hand. 1 *Cor.* 10. 3. & 4. *Iohn* 6. 32. 33.

31. Ordinarily Chriſt and Redemption by him was shaddowed out by the high prieſt, the authours, and ſacrifices for ſinnes.

32. Iuſtification was shewed in many ſacrifices, washings, and the Sacrament of the Paſſeover.

33. Adoption was shewed in the firſt borne, who were dedicated to God.

34. Sanctification, in all the offerings and gifts, and in thoſe obſervations which had any shew of cleanlineſſe.

35. Glorification, by the inheritance of the promiſed Land, and by that communion which they had with God in the moſt holy place.

36. The Church of *Iewes* inſtituted by *Moſes*, in reſpect of the outward gathering together, was only one, becauſe all that ſolemne Communion, which was at that time preſcribed, did depend upon one Temple, and there it was to be exerciſed by publick profeſſion and with certaine rites.

37. The Synagogues were not compleate Churches, becauſe the whole worship of God and the whole holy Communion at that time preſcribed could not be exerciſed in them.

38 Therefore the Church of the *Iewes* was a nationall Church, and in ſome reſpect catholick, or univerſall, as the believing *Proſelytes* of every Nation under Heaven, were bound to joyne themſelves to that one Church. *Acts* 2. 5. 6. 8. 9. 10. 11. & 8. 27.

39. The primary Miniſters were the Prieſts, of the family of *Aaron*, in a continued line of ſucceſſion,

to whom were joyned the other *Levites*. *Num.* 3. 6. 7. 8. 9. 10.

40. Yet neither Prieſts nor *Levites* were admitted to Miniſter, unleſſe they were firſt tried, and that as they were able in body, age, and the gifts of the mind.

41. The Diſcipline of that time that was merely Eccleſiaſticall, was for a great part ceremoniall, yet ſo as all kind of holy things were to be preſerved pure.

CHAPTER XXXIX.

Of the adminiſtration of the Covenant from Chriſt exhibited to the end of the World.

1. THE manner of adminiſtration now Chriſt is exhibited is double, one untill the end of the world, and the other in the end it ſelfe.

2. From Chriſt to the end of the world, there is an adminiſtration of one manner, and that altogether new: whence alſo it is called the New Teſtament.

3. It is of one manner without end or alteration, becauſe it is perfect, ſo that there is not another to be expected, to which it ſhould give place as to the more perfect.

4. It is the New Teſtament, in reſpect of that which was from the time of *Moſes*, and in reſpect of the promiſe made to the Fathers: not in reſpect of the eſſence, but in reſpect of the manner; becauſe in them in reſpect of the manner of adminiſtring, there was ſome repreſentation of the Covenant of workes, from which this Teſtament doth eſſentially differ; and ſo ſeeing there did not appeare an integrall difference, of the New Covenant from the Old, but in that adminiſtration which is moſt

is moſt properly called the New Covenant & Teſtament.

5. But it differs from the former adminiſtration, in quality and quantity.

6. That wherein it differs in quality is either cleerneſſe, or freedome.

7. Cleerneſſe conſiſts in this, firſt that the doctrine of grace and ſalvation by Chriſt and Faith in him, together with thoſe things annexed to it, is more diſtinct and expreſſe, then before it was: Secondly, that it is not declared in types and ſhadowes, but in a moſt manifeſt manner.

8. In both theſe reſpects, Chriſt before is ſaid to be propounded before under a vaild, but now to be offered with open and unvailed face. 2 *Cor.* 3. 12. We uſe great evidence in ſpeaking; neither are we as *Moſes* who put a vaile over his face, that the children of *Iſrael* could not ſee to the end of that which now as unprofitable is taken away.

9. Freedome doth conſiſt in this. Firſt, that the government of the Law, or mixing of the covenant of workes, which did hold the ancient people in a certaine bondage, is now taken away: whence alſo the ſpirit of adoption, although it was never wholy denyed to the faithfull, yet moſt properly it is ſaid to be communicated under this New Teſtament, in which the moſt perfect ſtate of believers doth moſt cleerly appeare, *Gal.* 4.5. After the fulneſſe of time came, God ſent forth his Son---that we might receive the adoptions of ſons, &c. Secondly, it conſiſts in this, that the yoke of the ceremoniall Law, as it was an handwriting againſt ſinners, as it did forbid the uſe of things in their nature indifferent, as it did command many burdenſome obſervations of them, and as it did vaile the truth it ſelfe with manifold and carnall ceremonies, is now wholy taken away, *Col.* 2. 14. 17. Which are a ſhadow of things to come, but the body is of Chriſt.

10. They therefore offend againſt that liberty which Chriſt hath obtained for us, who obtrude upon the Chriſtian Churches either *Iewiſh* ceremonies, or other of the like nature with them, religious, and myſticall. For divine ceremonies are not taken away, that humane ſhould ſucceed in their roome; neither is it likely, that Chriſt would leave ſuch myſteries to the will of men, after his comming, when he permitted no ſuch thing to his people of old, eſpecially ſeeing he might ſo eaſily in this kind provide for us, if he had judged any religious and myſticall ceremonies neceſſary or profitable for his, beſides thoſe very few which he did by name preſcribe, or at leaſt ſhew in certaine Tables, to whom he did grant ſuch an authority, which he no where did. *Gal.* 5. 1. Stand faſt therefore in the liberty wherewith Chriſt hath made you free, and going back againe be not entangled with a yoke of bondage.

11. In quantity this adminiſtration differs from the former, both intenſively and extenſively.

12. Intenſively, firſt, in that the application by the ſpirit is more effectuall, and the gifts of the ſpirit are more perfect, then ordinarily they were under the Old Teſtament, whence the old adminiſtration is comparatively called the Letter, and the new the ſpirit. 2 *Cor.* 3. 6. Secondly, in that it begetteth a more ſpirituall life. 2 *Cor.* 3. 18.

13. Extenſively, firſt in reſpect of place, becauſe it is not contracted to ſome one people, as before, but is diffuſed through the whole world. Secondly, in reſpect of time, in that it hath no terme of duration before the conſummation of the whole myſticall Church. 2 *Corinthians* 3. 11. *Eph.* 4. 13. That which remaineth, untill we all meet unto a perfect man, unto the meaſure of the full ſtature of Chriſt.

14. But becauſe this new adminiſtration is ſo perfect, there-

therefore it is meete also, that the communion of Saints in the Church under the New Testament bee ordained most perfect.

15. Therefore in every Church of the New Testament the whole solemne and ordinary worship of God and all his holy ordinances may and ought to be observed, so that all the members of that Church may ordinarily exercise communion together in them.

16. For it is not now as it was ordained of God in the Church of the *Iewes* that some more solemne parts of Divine worship may be exercised in one place, and other in other places, but one particular Church is ordained, in which all holy offices are to be performed.

17. Hence all Christian Churches, have altogether one and the same right, that one doth no more depend upon another, then another upon it.

18. Hence also it is most convenient that one particular Church doe not consist of more members then may meete together into one place to heare the Word of God, celebrate the Sacraments, offer prayers, and exercise Discipline, and performe other duties of Divine polity, as one body.

19. For it is an Aberration not void of all confusion, that in some greater Cities, although there be more believers then that can exercise that Communion together, yet they are not distributed into divers Churches, but doe make one so to abound, that the edification of every one cannot be rightly taken care for and furthered.

20. Therefore the Church instituted since Christ exhibited, is not one catholick Church, so as all the faithfull throughout the world should be joyned together in one and the same outward band among themselves, and should depend upon one and the same visible pastor, or company of pastors, but there are so many Churches as there are companies, or particular Congregations of

thoſe that profeſſe the Faith, who are joyned together by a ſpeciall band for the conſtant exerciſe of the communion of Saints.

21. For although the myſticall Church, as it is in its members, is no other way diſtributed then into the adjuncts and ſubjects, in which reſpect we call the Church of *Belgia*, of *Britany*, of *France*, as we call the Sea according to the ſhores which it washeth to, the Belgick, British, French Sea, although it be one and the ſame Sea: yet the inſtituted Churches, are divers moſt ſpeciall Species, or Individualls, partaking of the ſame common nature, as divers fountaines, divers Schooles, divers Families: although many or all peradventure might be called one Church in reſpect of ſome one affection which they have in common, as many Families of ſome noble ſtocke, are often ſet forth by the name of one Family, as the Family of the Houſe of *Naſſou*, &c.

22. Neither is this Church that is inſtituted by God properly nationall, provinciall, or Diœceſan, which formes were brought in by men from the paterne of civill government, eſpecially the Romane: but it is Parochiall, or of one congregation, the members whereof are combined among themſelves, and doe ordinarily meete into one place to the publick exerciſe of religion.

23. For ſuch a company, and not larger, is properly ſignified by the word Ἐκκλησία *Church*, neither hath it a larger ſignification in the New Teſtament when it is referred to any viſible and deſigned company, neither alſo among prophane authors who are the more ancient.

24. Hence divers fixed Congregations, of the ſame Countrey, and Province are alwayes called Churches in the plurall number not one Church, even in *Iudea*, which was all before one nationall Church. 1 *Theſſ.* 2.14. *Acts* 14.23. & 15.41. *Romans* 16.4.5.16. 1 *Cor.* 16.1.19. 2 *Cor.* 8.1.18.19. *Gal.* 1.2.12.

25. Alſo

25. Alſo thoſe particular Churches which are reckoned up in the New Teſtament were wont to meete together Ἐπὶ τὸ αὐτὸ into one *Acts* 2.46. & 5.12. & 14.27. & 15.25. & 21.22. 1 *Cor.* 5.4. & 14.23.26. & 11.17.23.

26. Neither is there any thing read in all the New Teſtament of the inſtitution of any larger Church upon which leſſer congregations ſhould depend, neither is there any worſhip or holy ordinance preſcribed which is not to be obſerved in every Congregation, neither is there any ordinary Miniſter made, who is not given to ſome one ſuch company.

27. Yet particular Churches, as their Communion doth require, the light of nature and equity of rules and examples of Scripture doe teach, may and oftentimes alſo ought to enter into a mutuall confederacy and fellowſhip among themſelves in Claſſes, and Synods, that they may uſe their common conſent & mutuall helpe as much as fitly may be, in thoſe things eſpecially, which are of greater moment; but that combination doth neither conſtitute a new forme of a Church, neither ought it to take away, or diminiſh any way, that liberty and power which Chriſt hath left to his Churches, for the directing and farthering whereof it onely ſerves.

28. The ordinary Miniſters doe follow the forme of the Church inſtituted; and are not Oecumenicall, Nationall, Provinciall, or Dioceſan Bishops, but Elders of one Congregation, who in the ſame ſence are alſo called Bishops in the Scriptures.

29. Thoſe tranſcendent members of the Hierarchy were meerly humane Creatures brought into the Church without any Divine precept or example: They cannot fulfill the office of a Paſtor in ſo many Congregations. They rob the Churches of their liberty, whilſt they exerciſe as it were, a regall, or rather tyrannicall dominion over the Churches themſelves, and their Paſtors, they have brought in with them the Roman Antichriſt

himselfe, as the head, and Chancellors, Suffragans, Arch-deacons, Officialls and the like props of the Hierarchy, as the taile of the same sort, (whose very names are Apocryphall, and altogether unknowen to the first Churches) to the utter oppressing of the Churches of GOD.

30. The right of calling an ordinary Minister is in the Church it selfe to whom he must serve. *Act.* 14.23.

31. Yet here they need the direction and helpe of the Elders, both of the same Church, and very often also of the neighbour Churches.

32. The essence of the calling is in election of the Church, and acceptation of the elected.

33. An antecedent adjunct of it is, examination, or triall.

34. A consequent, and consummating adjunct is ordination, which is nothing else then a certaine solemne entrance of the Minister already elected, into the free execution of his function: whence it comes to passe that χειροτονία, ordaining by election, and χειροθεσία Imposition of hands doe often signifie the same thing among the ancients.

35. The Episcopall ordination of a Minister without title, that is, without a Church to which and in which he should be ordained, is as rediculous as if any should be fained to be a husband without a wife.

36. A Minister so called to some one Church, can neither forsake it at his own will, or be cast out from it without just cause: neither can another undertake the like care of the Church, or neglect that which he hath undertaken, by voluntary non-residency, without sacrilegious breaking of his covenant.

37. Ordinary Ministers are either Pastors and Teachers, or ruling Elders, to whom are joyned those that take care of the poore, that is Deacons, Diaconesses or Widowes.

38. By

38. By these offices Christ hath sufficiently provided for all the necessities of the members of the Church, namely that they may be chiefly instructed in the knowledge of the truth by Teachers, stirred up chiefly to the practise of piety by Pastors, preserved in that course of life, and called back to repentance for sins, by them and the Rulers, and be helped against poverty by Deacons.

CHAPTER LX.

Of Baptisme and the Supper of the Lord.

1. AFter the nature of the New Testament, the Sacraments of the same doe follow, for they are for number few, to be obtained, and observed easy, and in their signification most perspicuous.

2. They were sanctified and instituted by Christ himselfe: for although the one Sacrament was first used by *John Baptist*, yet in that very thing he was the forerunner of Christ, that he might shew, what Christ himselfe afterward would allow and institute, neither had it the respect of an ordinary institution by the Ministery of *John*, but by the institution of Christ himselfe.

3. These Sacraments are Baptisme, and the Supper of the Lord, for neither were there either other Sacraments or Sacraments all signes delivered to the Church by Christ or his Apostles: neither can there other be appointed by men in the Church.

4. In respect of Gods institution, there lieth greatest necessity upon the faithfull to use these Sacraments diligently, and religiously, yet they are not so absolutely necessary to salvation, that the absence, or meere privation of them doth bring a privation of this institution:

tion: neither ought they in that respect, to be celebrated either of those that are not lawfull Ministers, or out of a Church assembly.

5. Baptisme is the Sacrament of Initiation or Regeneration.

6. For although it doth seale the whole covenant of grace together to the faithfull, yee by a speciall approbation it doth represent, and confirme our very ingrafting into Christ. *Rom.* 6. 3. We are baptised into Christ Jesus, and *Verse* 5. Being planted together with him. And 1 *Cor.* 12. 13. We are baptised into one body.

7. But because upon our first ingrafting into Christ by Faith, there doth immediatly follow a relation of our Iustification and Adoption: therefore Baptisme as the Sacrament of the ingrafting it selfe, is unto remission of sins. *Marc.* 1. 3. And it is also a representation of adoption, whilst that by it wee are consecrated to the Father, Sonne, and holy Spirit, and their names are called upon the baptised.

8. Because also holinesse is alwayes derived from Christ into whom we are ingrafted, unto all the faithfull, therefore Baptisme also is the seale of our sanctification. *Tit.* 3. 5. He hath saved us by the laver of regeneration, and the renuing of the holy Spirit. *Rom.* 6. 4. 5, 6.

9. And because Glorification cannot be separated from true holinesse, therefore it is withall the seal also of eternall glory. *Tit.* 3. 7. That we might be made heires, according to the hope of eternall life. *Romans* 6. 8. If we be dead with Christ, wee believe that wee shall also live together with him.

10. But because those benefits are sealed according to the measure of initiation in Baptisme, hence, First, Baptisme is but once to be administred, because there is but one beginning of spirituall life by regeneration, as there is but one beginning of naturall life by generation.

11. Hence

11. Hence also, Secondly, Baptisme ought to be administred to all those to whom the covenant of grace pertaines, because it is the first sealing of the covenant it selfe now first begun.

12. But that the infants of the faithfull are not to be forbidden this Sacrament, it appeareth. 1. Because if they be partakers of any grace, it is by vertue of the covenant of grace, and so both the covenant, and the first seale of the covenant also doth pertaine to them. 2. In that the covenant in which the faithfull are now contained, is the same with that covenant which was made with *Abraham*. *Rom.* 4. 11. *Gal.* 3. 7, 8, 9. But that did expressely extend unto Infants. 3. This covenant which is now administred to the faithfull, doth bring more large and full consolation to them, then of old it could before the comming of Christ. But if it should pertaine onely to them, and not to their Infants, then the grace of God and their consolation should be more narrow, and contracted after Christ is exhibited then before it was. 4. Because baptisme succeeded in the place of circumcision. *Col.* 2. 11. 12. And so doth pertaine as well to the children of believers as circumcision it selfe. 5. Because in the very beginning of regeneration, whereof baptisme is a seale, man is meerely passive; whence also there is no outward action required of a man either to be circumcised or baptised, as in other Sacraments, but only a passive receiving: therefore Infants, are as capable of this Sacrament in respect of the chiefe use of it, as these of age are.

13. Faith and repentance doe no more make the covenant of God now then in the time of *Abraham* (who was the Father of the faithfull) therefore the want of those acts ought no more to hinder baptisme from Infants now, then it did forbid circumcision then.

14. The signe in this Sacrament is water, not simply, but as it purgeth the uncleane, either by dipping or sprinkling. 15. But

15. But therefore water was chosen, because there is nothing in use that doth more fitly represent that spiritual washing, which is performed by the blood or dead of Christ, neither is the sprinkling or application of the blood of Christ, so fitly expressed by any thing, seeing that now since the death of Christ, there ought to be no use of naturall blood in holy things.

16. The supper of the Lord is the Sacrament of the nourishing and growth of the faithfull in Christ.

17. Hence it ought oftentimes to be administred to the same persone.

18. Hence also the supper is onely to be administred to those, who are visibly capable of norishment and growth in the Church: and so not to Infants, but onely to those of age.

19. But because most full and perfect nourishment is sealed in Christ, therefore here is used not some one and simple signe of nourishing, but of a double kind, as the nourishment of the body doth require, namely Bread and Wine.

20. They therefore who take away one of these signes from the faithfull in the administration of the supper, doe detract from the wisdome of God, make lame the institution of Christ, and grievously lessen or take away the consolation of the faithfull.

21. But bread and wine are therefore used, because except the eating of flesh (which hath no place in holy things now the sacrifice of Christ is finished) and the drinking of blood, from which not only religion, but mans nature adhors: there is nothing doth more conveniently expresse that neerest union which by degrees wee enjoy with Christ, which is founded in the sacrificing of his body and shedding of his blood.

22. To faigne any transubstantiation, or consubstantiation in this Sacrament more, then in baptisme, is a certaine blind and stupid superstition.

23. For

23. For it is not required to spirituall nourishment in this Sacrament, that the bread and wine be changed into the body and blood of Christ, nor that Christ be corporally present with them, but only that they be changed relatively in respect of application and use, and that Christ be spiritually present with them who receive in Faith.

24. This transubstantiation, and consubstantiation is against the nature of a Sacrament in generall, against the analogy of our other Sacrament, or baptisme, against the most usuall phrases in the Old Testament against the humane nature of Christ against his state of Glorification, and against the revealed will of God, which saith that Christ shall remaine in Heaven untill the day of judgement.

25. As touching the words of Institution, This is my body, they are necessarily to be understood, as other sacramentall phrases, which every where we meete with in the holy Scriptures, of which we have God himselfe a cleere interpreter, *Gen.* 17. 10. 11. *This is my Covenant.* That it may be a signe of the Covenant betweene me and you.

26. As touching the manner of opening the words of this phrase according to art, learned men doe differ among themselves. Most of our interpreters would have a trope in the words, that is, a metaphor or a metonymy.

27. The *Lutherans* contend that here is no trope to be found, but only an unusuall predication.

28. There are not a few, and those new Interpreters, who deny, that there is either any proper trope, or unusuall predication, but they make it an improper and mysticall predication.

29. But no sufficient reason is brought why we may deny that there is a trope in the words: which may be thus demonstrated. If it be an improper or unusuall predi-

Predication as they would have it, this unusuall or improper way ought to be shewed in some word: which if it be done, then of necessity it is that that word be some way translated from his naturall signification and use: if that be so, the word takes the nature and definition of a trope.

30. But the trope is neither in the Article going before, nor in the proper *Copula*, as in the word *is*; but in that which followes, that is, in the word body, for body is put for a signe of the body, not that a true and proper body is excluded out of that sentence, but rather included, by a relation, which the signe hath to the thing signified.

31. But there is not onely one trope, but threefold in this word, the first is a metaphor, whereby one thing like is put for another unto which a metonymie of the adjunct adheres and is mingled. For the bread is not onely like the body of Christ, but also by Gods institution it is made an adjunct of it: the second is a Synechdoche of the part for the whole, whereby the body of Christ is put for whole Christ; the third is a metonymy of the subject for the adjuncts, in that Christ is put for all those benefits also which are derived from Christ to us. In the other part of the Wine, there are other tropes sufficiently manifested.

CHAPTER XLI.

To the end of the World.

1. THus far of the administration which is before the end of the World: in the end it selfe that application shall be perfected, which is onely begun in this life.

2. Then

2. Then the end of calling shall be present to all the called: for we are called to the eternall glory of God, 1 *Pet.* 5. 10. Wherein also the end of Faith is said to be contained, that is, the salvation of soules. 1 *Pet.* 1. 9.

3. Then that declaration of Justification and Redemption, which is by the effects, shall be compleat, in respect whereof the faithfull are said in this life, to expect Redemption. *Luc.* 21. 18. *Rom.* 8. 23. *Eph.* 1. 14.

4. Then all the adopted shall enter into the possession it selfe of the inheritance, in which sence the faithfull are said in this life to expect their adoption. *Rom.* 8. 23.

5. Then the Image of God shall be perfected in all the Saints. *Eph.* 5. 27. That he might present it to himselfe glorious, not having spot, or wrinkle, or any such thing, but that it might be holy and unblameable.

6. Finally then the glory and blessednesse hoped for, shall shine in all kind of fulnesse, not only in the soule, but also in the very body. *Philippians* 3. 21. Hee shall transfigure our meane body, that it may be made conformable to his glorious body.

7. But because the state of the Church at that time shall be a state of perfection, and not of edification, therefore the Ministery, Sacraments, and Discipline, together with the instituted Churches themselves shall cease, and the mysticall Church shall remaine in immediat communion with God.

8. Hence also this end of the World ought with desire to be expected of all the faithfull. *Phil.* 3. 20. *Tit.* 2. 13. We expect a Saviour, Jesus Christ. Expecting that blessed hope, and that glorious comming of the glory of the great God and our Saviour.

9. The perfection of this finall administration doth require the comming and personall presence of Christ himselfe. *Acts* 10. 42.

10. The second comming of Christ in this shall be like

like the first, that it shall be reall, visible and apparent. *Acts* 1. 11. But in this unlike, that it shall be. 1. With greatest glory and power. *Mat.* 24. 30. *Tit.* 2. 13. 2. It shall be with greatest terror in respect of the ungodly, and with greatest joy of all the godly. 2 *Thess.* 1. 7, 8, 9, 10.

11. Hence there are two Acts, that serve for the last discerning between the godly and ungodly; Resurrection and the last judgement, 2 *Cor.* 5. 10.

12. Resurrection is of that which fell: but because man fell from life, by the separation of the soule from the body, therefore that he may rise againe, it is necessary that the same soule be againe reunited to the same body, that by the restored union of both, the same man may exist.

13. That such a Resurrection is possible to God it appeares: because such a reparation of man doth not exceed that power which was manifested in his first Creation. *Phil.* 3. 21. According to that effectuall power whereby he is able to subdue all things to himselfe.

14. But that this Resurrection shall actually be, it cannot bee certainly demonstrated by any naturall reason, neither, *A priori*, nor *A posteriori*, but it is properly of faith.

15. Neither the nature of the soule, nor of the body, can be the cause of Resurrection: for the forming againe and raising up of the body, out of the dust, is against the wonted course of nature, which when it is perfectly destroyed, is not wont to be repaired by nature: and the inseparable union of the soule with the body by which man is made immortall, is above the strength of nature.

16. Therefore the raising up of the dead doth properly agree to Christ God-man: the principle of it is the Divine omnipotency of Christ, whereby it may easily be accomplished, even in an Instant.

17. The

17. The Miniſtery of the Angels, ſhall not be properly to raiſe the dead, but together the parts to be raiſed, and to gather them together being raiſed.

18. But although all ſhall be raiſed by Chriſt, yet not in one and the ſame way: for the Reſurrection of the faithfull is unto Life, and it is accompliſhed by vertue of that union, which they have with Chriſt, as with their Life. *Col.* 3. 4. 1 *Theſſ.* 4. 14. And by the operation of his quickning ſpirit which dwels in them. *Rom.* 8. 11. He ſhall alſo quicken your mortall bodies, by his ſpirit dwelling in you: but the Reſurrection of others, is by that power of Chriſt, whereby he executeth his revenging Juſtice.

19 Therefore the Reſurrection of the faithfull is from the Life of Chriſt, as from a beginning, unto their life, as the fruit and effect: and therefore it is called the Reſurrection of life: and the raiſing up of others is from the ſentence of death and condemnation, to death and condemnation it ſelfe, and therefore it is called, the reſurrection of condemnation. *Iohn* 5. 28, 29.

20. The laſt judgement is exerciſed by Chriſt as by a King: for the power of Iudging is part of the office of a King.

21. In reſpect of the faithfull it comes from grace, and is an office of the Kingdome of grace, eſſentiall to Chriſt the Mediator: but in reſpect of unbelievers, it is an office of power onely and dominion, granted of the Father, belonging to ſome perfection of mediation, but not eſſentiall to it.

22. Hence the ſins of the faithfull ſhall not come into judgement: for ſeeing that in this life they are covered and taken away by the ſentence of Iuſtification, and that laſt judgement ſhall be a confirmation and manifeſtation of that ſentence, it would not be meete, that at that time they ſhould againe be brought to light.

23. The place of this judgement ſhall bee in the Ayre. 1 *Theſſ.* 4. 17. 24. The

24. The day and yeare of it is not revealed in Scripture, and so may not be set down by men.

25. The sentence presently to be fulfilled, shall be given, of eternall life or death, according to workes foregoing.

26. But the sentence of life, in respect of the elect, shall be given, according to their workes, not as meritorious causes, but as effects testifying of true causes.

27. But the sentence of death in respect of the reprobate, shall be given according to their workes, as the true causes.

28. Christ God-man is the Iudge, as it were delegated: yet in respect of that Divine authority and power which he hath, and upon which depends the strength of the sentence, here is the principall Iudge.

29. The faithfull also shall judge with Christ, assisting; not consulting, but approving, as well in their judgment and will, as by comparison of their life and workes.

30. Iudgement shall be given not onely of wicked men, but also of evill Angells. Therefore the raising up, and judging of wicked men to be done by Christ, doth no more argue the universall redemption of such men, then of the Devills.

31. The fire that is appointed to purge and renew the World, shall not goe before the judgement, but shall follow.

32. Purgatori is no more necessary before the day of judgement then after: seeing there shall be none afterward, by the confession of the Papists themselves, neither is there any now before.

33. The elements shall not be taken away, but changed.

34. Christ also after the day of judgement shall remaine King and Mediator for ever.

THE

THE SECOND BOOKE OF SACRED THEOLOGY.

CHAPTER I.

Of Observance in generall.

Thus much of the first part of Theology, or of Faith in God: the other part followes, which is Observance toward God.

1. OBservance is that whereby the Will of God is performed with subjection to his glory.

2. It respects the Will of God as a patterne, and a rule, as appeares by the those words of Christ, wherein also he describes our obdience; let thy Will be done as in Heaven, so also in Earth;

Earth; and did also explaine his own obedience, *Mat.* 26.29. Not as I will, but as thou wilt, and *Verse* 42. Let thy will be done, so *Psalm.* 40, 9. I delight to doe thy will, O my God: and thy Law is written in my bowells.

3. But it respects the Will of God not as it is secret, and powerfully effectuall, or ordaining: for so even all other Creatures and ungodly men, and the very Devills also themselves doe performe the Will of God, with that obedientiall vertue which is common to all Creatures: but it respects that Will of God which proscribes our duty to us. *Deut.* 29. 29. Things that are revealed, are revealed, that wee may doe them.

4. It respects that will with subjection. *Rom.* 8.7. Because it applies our will to fulfill the Will of God, as it commands us any thing according to his authority. *Rom.* 8.7. It is not subject to the Law of God.

5. Hence it is called obedience: because it makes the will ready to commit the command of God to execution, being heard, and in some measure perceived.

6. Hence also it hath in it selfe some respect of Service toward God; whence it comes to passe, that to obey God, and to serve him, sound one and the same thing. *Luc.* 1.74. *Rom.* 6.16. And to serve God is altogether the same with serving of obedience and righteousnesse. There *Verse* 16. 18. 22. Because that to doe the Will of God with subjection, is to serve God. *Eph.* 6.6.7. As servants of Christ, doing the Will of the Lord from the heart, with good will doing service, as to the Lord.

7. For our obedience toward God, although in respect of readinesse of mind it ought to be the obedience of sons: yet in respect of that strict obligation to subjection, it is the obedience of servants.

8. From this subjection to the Will of God, there doth necessarily follow a conformity betwixt the Will of

of God and ours. *Rev.* 2. 6. This thou haſt, that thou hateſt the deeds of the *Nicolaitans*, which I alſo hate. And a certaine expreſſe reſemblance of that Divine perfection which God hath revealed and propounded to be imitated by us. 2 *Pet.* 1. 4. That we might be made partakers of the Divine nature, for he that doth truth, his workes are ſaid to be done according to God. *Iohn.* 3. 2.

9. Hence the ſame obdience which is called obedience, becauſe it reſpects the Will of God with ſubjection; and righteouſneſſe, becauſe it perſormes that ſubjection which is due; is alſo called holineſſe becauſe it reſpects the ſame will with conformity and pure likeneſſe. 1 *Pet.* 1. 14. 15. As obedient children —— as he that hath called you is holy, be ye alſo holy in all manner converſation.

10. Obedience lookes to the glory of God. 1 *Cor.* 10. 31. Doe all to the glory of God: as it doth acknowledge his chiefe authority and power in commanding. 1 *Cor.* 6. 20. Yee are bought with a price: therefore glorifie God, &c. And alſo as it hath in part relation to, and doth repreſent the perfection of God. 1. *Pet.* 2. 9. That yee may ſet forth his vertues, in the manifeſtation of which things conſiſts that glory which may be given to him of us.

11. Alſo in this ſubjection there is a reſpect of feare, as the Authority and Power of God is acknowledged: hence alſo the feare of the Lord is in Scripture often ut for whole obedience. *Pſalme* 34. 12. I will teach you the feare of the Lord.

12. It is therefore ſaid to be toward God, both as God is the Rule of it, and as hee is the Object of it, and alſo as hee is the End.

13. The principall efficient cauſe of it by way of an inward and inherent principle, is mediatly Faith, and immediatly ſanctifying Grace.

14. For Faith doth both prepare a way for us to God. *Heb.* 10. 22. Let us draw nigh by assurance of Faith, and Power to goe to him. 2 *Cor.* 1. 24. By Faith yee stand, whence obedience is called the obedience of faith. *Rom.* 1. 5. And the faithfull are called the children of obedience. 1 *Pet.* 1. 14.

15. Now Faith doth bring forth obedience in a threefold respect. 1. As it doth apprehend Christ who is the Fountaine of Life, and the Spring of all power to doe well, and 2. As it receives and rests in those arguments, which God hath propounded to us in Scripture to perswade obedience, namely by promises and threatnings. 3. As it hath power to obtaine all grace, and so that grace whereby obedience is performed.

16. But sanctifying grace is that very power whereby we are lifted up, to apply our will to the will of God. Whence also new obedience is alwayes included and understood, in Scripture, when there is mention made of the new man, and the new creature. *Eph.* 4. 24. *Gal.* 6. 15.

17. For nothing can be performed by man, since sinne is entred, acceptable to God, as it comes from him, or as a worke of spirituall life: unlesse, it be performed in Christ by Faith and the grace of sanctification. *Iohn* 15. 4, 5. Without mee yee can doe nothing.

18. Yet these duties are not therefore to be omitted by a man that doth not yet believe; because they are in themselves good, they hinder the increase of sinne and punishments of sinners, nay they are often recompensed with divers benefits from God, although not by force of any determined Law, but by a certaine abundant and secret kindnesse of him.

19. The adjuvant cause by moving is. 1. The dignity and majesty of God in it selfe to be observed. *Deut.* 31. 3. Ascribe yee greatnesse to our God. *Psal.* 29. 2. Give unto the Lord the glory of his name. 2. The kindnesse

of

of God toward us, in which respect we owe to him whatsoever is in us. 1 *Cor.* 6. 20. Know yee not that yee are not your owne——which are Gods. *Rom.* 12. By the mercy of God, whence also it is, that our obedience is nothing else, then thankfulnesse due to God, and it is rightly explained by Divines under that name. 3. The authority of God commanding, which hath universall and full dominion over us, *Iames* 4. 22. There is one Law-giver who can save and destroy. 4. The equity and profit of the things commanded, which doe both agree with greatest reason, *Rom.* 2. 15. Their conscience together bearing witnesse, and also pertaine to our perfection and blessednesse. *Deut.* 32. 47. It is your Life. 5. The reward and promises by which obedience is perswaded. 2 *Cor.* 7. 1. Seeing we have these promises, let us purge our selves, &c. 6. The misery which they that doe otherwise doe incurre, *Deut.* 28. 16. *Heb.* 12. 26. Cursed shalt thou be. For our God is a consuming fire.

20. The matter of obedience is that very thing which is commanded by God, and so is summarily contained in the Decalogue: for otherwise the Law of God should not be perfect.

21. Therefore the Law of God although in respect of the faithfull it bee as it were abrogated, both in respect of the power of justifying which it had in the state of integrity, and in respect of the condemning power which it had in the state of sinne: yet it hath force and vigor, in respect of power to direct, and some power also it doth retaine of condemning, because it reproves, and condemnes sinne in the faithfull themselves, although it cannot wholly condemne the faithfull themselves who are not under the Law, but under Grace.

22. The forme of obedience is our conformity to the Will of God, therefore revealed, that it may be fulfilled by us. *Mich.* 6. 8. He hath shewed thee O man what is good.

23. For neither is the secret Will of God, the rule of our obedience, nor all his revealed will, for *Ieroboam* sinned in taking the Kingdome of *Israel*, although the Prophet told him that God did in some sort will it. 1 *Kings* 11. 31. with 2 *Chron.* 13. 5, 6, 7. But that revealed will, which prescribeth our duty is therefore revealed that it may be fulfilled by us.

24. But this Will of God in this very respect, is said to be good, perfect and acceptable to God. *Rom.* 12. 2. Good, because it containes in it selfe all respect of that which is honest: perfect, because there is nothing to be sought further for the instruction of life: acceptable to God, because obedience performed to this will, is approved and crowned of GOD.

25. The knowledge of this will is necessary to true obedience. *Prov.* 4. 13. Take hold of instruction, and let her not goe: keepe her, for shee is thy life, and *Verse* 19. The way of the wicked is darkenesse, they know not at what they stumble.

Therefore the desire of knowing this will of God is commanded to us, together with obedience it selfe. *Prov.* 5. 1. 2. Attend to wisdom, incline thine eare to understanding: whereof a great part also is, when it respects practise, as on the contrary, all ignorance of those things which we are bound to know and doe, is sinne. 2 *Thess.* 1. 8. Rendring vengeance to those that know not God, and obey not the Gospell of our Lord Iesus Christ.

26. With knowledge of the will of God in this life, there ought to be joyned a trembling and feare to transgresse it. *Pro.* 8. 12. 13. & 14. 16. I wisdome, have with me the feare of the Lord. The wise man feareth and departh for evill. Chiefly indeed in respect of offence: but also in respect of the anger and punishment most of all as it separates from God. Neither ought such feare to be called servile, when it respects not punishment only.

27. The

27. The chiefe end is Gods glory; for we tend unto him by obedience, upon whom we leane by Faith: otherwise obedience should not flow from Faith. Seeing also that Faith is our life, as it doth joyne us to God in Christ, it is necessary that the actions of the same Faith, which are contained in the obedience, should bee caried also to God, that is, to his Glory.

28. The lesse principall end is our own salvation and blessednesse. *Rom.* 6. 22. Being made servants to God, yee have your fruit in holinesse, and the end eternall life. *Heb.* 1. 2. 2. For the joy that was set before him he endured the Crosse.

29. For although that obedience which performed onely for feare of punishment or expectation of reward, is rightly called mercenary: yet that any should be secondarily stirred up to doe his duty, by looking on the reward, or for feare of punishment also, this is not strange from the Sonnes of God, neither doth it in any part weaken their solid obedience.

30. But our obedience is not the principall or meritorious cause of life eternall. For we do both receive the priviledge of this life, and also the life it selfe, by grace, and the gift of God for Christs sake apprehended by Faith. *Rom.* 6. 23. The gift of God is eternall Life in Iesus Christ our Lord. But our obedience is in a certaine manner, the Ministring, helping and furthering cause toward the possession of this life, the right where of we had before; in which respect it is called the way wherein we walke to Heaven. *Eph.* 2. 10.

31. But it furthers our life, both in its own nature; because it is some degree of the life, it selfe alway es tending to perfection: and also by vertue of the promise of God who hath promised life eternall to those that walke in his precepts. *Galatians* 6. 8. Hee that sowes to the spirit, of the spirit shall reape life eternall.

32. For although all our obedience whilst wee live

here is imperfect and defiled with some mixture of sinne. *Gala.* 5. 17. the flesh lusteth against the spirit; yet in Christ it is so acceptable to God, that it is crowned with the greatest reward.

33. Therefore the promises made to the obedience of the faithfull, are not legall, but evangelicall, although by some they are called mixt. *Mat.* 5. 3.

34. The manner of obedience is in subjection or humility largely taken, whereby the creature doth submit himself to God, to receive and execute his commands: unto which there ought alwayes to be joyned.

1. Sincerity, whereby all mixture of a strange intention and affection is removed, so that the whole man is applied to this duty. 1 *Thess.* 5. 23. 1 *Cor.* 6. 20. And 2. Zeale, that is, the highest degree of a pure affection. *Gal.* 4. 18. It is a good thing to love fervently, ζηλοῦσθαι in a good thing alwayes.

35. The chiefe subject of obedience as also of lively Faith is the will. *Phil.* 2. 13. It is God that worketh in you both to will, and to doe.

36. But because the sincerity of the will approving doth most appeare in readinesse, alacrity or cheerfulnesse of mind, therefore that cheerfulnesse doth most of all pertaine to the very essence of obedience. 2 *Cor.* 9. 7. *Deut.* 28. 47. God loves a cheerfull giver: because thou didst not serve thy God in joy and cheerfulnesse of heart. So as often it is pleasing and acceptable to God, although the worke it selfe that is propounded, be not performed. 2 *Cor.* 8. 12. For if there be first a ready mind, one is accepted according to that he hath.

37. And because the zeale of the will doth chiefly consist in love and hatred, therefore also there is necessarily required to obedience acceptable to God, a love of the good, and hatred of evill. *Ps.* 45. 8. Thou hast loved righteousnesse, and hated iniquity.

38. The effect and fruit is not onely a declaration, but

but also a confirmation of Faith and Hope. 2 *Tim.* 1. 19. Keeping Faith and a good conscience, which being put away, some have made Shipwrack of Faith.

39. An adjunct that accompanies it is a conscience quiet, joyfull and glorying. *Heb.* 13. 18. 2 *Cor.* 1. 12, 1 *John* 3. 19. 21. For we trust that we have a good conscience, desiring to behave our selves well in all things. 1. Our glorying is this, the testimony of our conscience, by this we shall assure our hearts.

CHAPTER II.

Of Vertue.

1. THere be two parts of obedience. Vertue, and the action of Vertue. 2. *Pet.* 1. 5. Ad to your Faith Vertue, &c. For if these things be with you and abound, they will make you that yee shall neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ.

2. This distribution is of the whole into members: for these two are in their own nature joyned together, and doe make one and the same obedience.

3. Hence both vertues and their actions are set forth by the same name, and are explained also by the same definition, because they are altogether of the same nature: even as arguments of Logicke, are of the same name and nature, whether they be considered alone and by themselves, or in Axioms, and Syllogismes.

4. Vertue is an habit whereby the will is inclined to doe well.

5. It is called an habit, not as it is distinguished from disposition, and signifieth a confirmed and perfect con-

ſtitution of mind: for ſuch a degree of vertue is ſcarce granted to men, while they live heere: but generally, as it containes both a perfect and alſo imperfect degree of Vertue, and ſtate of the mind.

6. But it is called an habit, not onely becauſe it is had, but alſo becauſe it maketh the ſubject which it is in to have it ſelfe in a certaine manner, that is, it determines the faculty to good, which otherwiſe is not determined, in which ſence this word is found, *Hebr.* 5. 14. Who by reaſon of habit, have their ſences exercised to diſcerne good and evill.

7. It is in the will. Firſt, becauſe the will is the proper ſubject of the Theology as it is the proper principle of life, and of morall and ſpirituall actions. 2. Becauſe the will is that faculty which is properly carried unto good that is honeſt, *Rom.* 7. 19. 21. 3. Becauſe vertue is an habit that is προαιρετικὸς or elective, the proper, and immediate operation whereof is voluntary election. 4. Becauſe the will doth commend the other faculties, and ſo Vertue doth moſt agree to it, that all may be directed aright. 5. Becauſe the will is neither by it ſelfe, nor by reaſon ſufficiently determined to good actions, and ſo it hath need of its owne and internall diſpoſition to worke aright. 6. Becauſe the other faculties may be compelled, and by conſequence one may whether he will or no loſe vertue, if it ſhould have the proper and fixed ſeat, in them. 7. Becauſe that praiſe is moſt properly due to the actions of the will, and to the operations of the other faculties, ſo far forth as they flow from and depend upon the will; but that it is proper to vertue to be praiſe-worthy, not onely the Philoſophers teach, but alſo the Apoſtle, *Philippians* 4. 8. If there be any vertue, if any prayſe. 8. Becauſe neither the underſtanding can be the ſubject of vertue, becauſe intellectuall habits, although they bee moſt perfect, yet they doe not make a man good, nor any ſenſitive

appetite

appetite, because true vertue is found in Angels, and the soules being separated from bodies, which are void of this appetite: yet there are often in the sensitive faculties some dispositions, which cause that the will commanding aright is more easily obeyed, and in that respect they have a certaine resemblance of Vertue.

8. Vertue is said to incline to God. First, that it may be distinguished from a vitious habit whereby men are inclined to evill. *Rev.7.17.20.23.* 2. That it may be distinguished also from those perfections of the mind, which indeed doe bring light, whereby the will may direct it selfe as well doing, but not incline it to doe right.

9. Hence, First, true and solid vertues doe alwayes make him good in whom they are: not that the very dispositions that doe inhere in us, are the grace making us first accepted with God, as the Schoolemen speake, for that pertaines to Faith; but because they are reciprocated with a good man, and goodnesse is derived from them into our actions.

10. Hence also none can use vertue amisse, as being the principle of action; when notwithstanding men may, and are wont to abuse any habit of the mind.

11. Therefore those vertues which are wont to be called intellectuall, have not an exact respect of vertue.

12. Moreover vertue is said to incline not onely to good, but also to well doing: because the manner of action doth chiefly flow from vertue.

13. But as the rule of well-doing, so also the rule of vertue is the revealed will of God, which only hath the force of a certaine rule in those things which pertaine to the direction of life.

14. That is a *Lesbian* rule of vertue which *Aristotle*, puts to be the judgement of prudent men: for there are never such wise men, to whose judgement wee may

alwayes stand: neither if there were, they could not bee alwayes knowne or consulted with by those who exercise themselves in Vertue.

15. That which is said to be right reason, if absolute rectitude be looked after, it is not else-where to be sought for then where it is, that is, in the Scriptures: neither doth it differ from the will of God revealed for the direction of our life. *Psal.* 119. 66. Teach me the excellency of reason and knowledge: for I believe thy precepts. But if those imperfect notions concerning that which is honest, and dishonest, be understood, which are found in the mind of man after the fall: seeing they are imperfect and very obscure, they cannot exactly informe vertue; neither indeed doe they differ any thing from the written Law of God, but in imperfection and obscurity only.

16. Therefore there can be no other discipline of vertue then Divinity, which delivers the whole Will of God revealed, for the directing of our reason, will, and life.

17. They that thinke otherwise, doe bring no reasons, which may move an understanding and sound man. They say the end of Divinity is the good of grace: but the end of *Ethicks* is a morall or civill good. As if no morall or civill good were in any respect, a good of grace and spirituall. As if the proper good, blessednesse, or end of man, were manifold, or as if that should be a vertue of a man, which doth not lead a man to his end, and chiefe good. They say that Divinity is exercised about the inward affections of men; but *Ethicks* about the outward manners. As if either *Ethicks* (which they define a prudence to governe the will and appetite) did not respect the inward affection: or that Divinity did not teach as well outward, as inward obedience.

They would have it that *Ethickes* are concluded in the

the bounds of this life, but that Divinity extends to a future. As if a blessed life were not one; or that of one and the same life, there were one rule, as it is present, and another as it is to come. They say the subject of *Ethickes* is a man, approved, good and honest: but the subject of Divinity is a godly and religious man; when notwithstanding the Apostle doth expressly teach that Divinity instructs us to live not only piously and religiously, but also temperatly, and justly, that is, approvedly and honestly, *Tit.* 2. 12. Ad to these, that the most eager defenders of the contrary opinion, doe acknowledge and contend, that morall vertues are the image of God in man, and so a degree of Theologicall vertue; and that morall vertue compared to spirituall is as warmth to heat, and the morning-light to the noone-light. As therefore warmth and heat, morning, and noone-light are taught in the same act: so also vertue morall and spirituall.

18. Therefore that judgement, and wish of that greatest master of arts, *Peter Ramus*, was no lesse pious 'then prudent: If I should wish for that which I would 'obtaine, I had rather that this learning of philosophy 'were delivered to children out of the Gospell, by 'some Divine that is learned, and of approved manners, then out of *Aristotle* by a Philosopher. A child 'will learne many impieties out of *Aristotle*, which it is 'to be feared, that he will forget too late. That the 'beginning of blessednesse, doth arise out of men; that 'the end of blessednesse is bounded in man: that all 'vertues are wholy contained in mans power, that 'they are obtained by mans nature, art, and industry. 'That though these workes, are great and Divine, yet 'that God is never used to them, either as an aider, or 'workeman: that Divine providence is removed from 'this theatre of humane life: of Divine Iustice, that 'there is not a word spoken: that mans blessednesse is 'placed in this fraile Life, &c.

19. But

19. But the ſame habit which is called vertue, as it doth incline in his manner unto God, is alſo called a gift, as it is given of God, and inſpired by the holy Spirit: and it is called grace, as it is freely beſtowed, by the ſpeciall favour of God upon us; alſo in reſpect of the perfection which it hath, together with the profit and ſweetneſſe, which is perceived from is, is it called fruit: and in reſpect of the hope it brings of life eternall, it is called bleſſedneſſe by ſome.

20. They therefore doe weary themſelves in vaine, who make ſeven gifs of the ſpirit out of *Iſay* 11.2. Upon whom the ſpirit of *Iehova* ſhall reſt. The Spirit of wiſdome and underſtanding, the ſpirit of counſell and of might, the ſpirit of knowledge and of the feare of *Iehova*: and doe carefully diſtinguiſh them from vertues, and have enough to doe to demonſtrate the proportion of every of them to ſome vertue. For neither are theſe only ſeven gifts of the ſpirit, although there are no more (nay but ſix) reckoned up there: becauſe there only the chiefe and moſt kingly gifts in reſpect of the ſubject are remembred, (for it is there ſpoken of Chriſt) other gifts by a Synecdoche being underſtood: neither thoſe gifts themſelves whereof there is mention made there, are in very deed diſtinguiſhed from vertues, but they doe by a metonymy, ſet forth all vertues by their cauſes.

21. For although thoſe χαρίσματα Graces, whereof there is mention, 1 *Corinthians* 12.4. are in very deed diſtinguiſhed from virtues: yet Grace when it notes an inherent perfection in us, doth either ſet forth ſome one vertue, or all joyntly as it were in his roote.

22. In vaine alſo are there twelve fruits of the ſpirit gathered out of *Gal.* 5.22. The fruit of the ſpirit is Love, Joy, Peace, Long-ſuffering, Kindneſſe, Goodneſſe, Faith, Meekneſſe, Temperance, together with the addition which is found in the common tranſlation: and they are compa-

compared to vertues, as is aforesaid of gifts; for neither are they only the fruits of the spirit, which are there expressed upon the present occasion, and are explained in that place with the names of the vertues themselves: because vertues are fruits, such as are required and expected by the husband-man, and doe agree to the nature of the seed which he did sow, and also bring profit and sweetnesse, with them, when they are perceived: all which doe agree to virtues, and their actions in a certaine manner in respect of God; but the profit chiefly in respect of us: whence also it is that holinesse with all vertues is not only called a fruit of the holy Spirit, but also our fruit, *Rom.* 6.22. But this profit together with the sweetnesse is shewed in that place to the *Galatians*, in as much as joy, and peace are reckoned up, as fruits of the fruits.

23. They also use the same judgement, who thinke they have found eight beatitudes in the Sermon of Christ. *Matth.* 5. For there is but one beatitude, but seeing it hath divers signes, namely all solid vertues, together with the operations of them, the Lord doth propound certaine singular vertues, or operations of vertues, which doe most agree to his Kingdome, and are very remote from humane sence, and doth partly perswade them by the promise of blessednesse, and doth partly also describe blessednesse, or blessed men, by the study and profession of them.

24. The common affections of vertue, are those foure which are wont to be called Cardinall vertues.

25. For they doe not make foure kinds of vertues, as the most have hitherto thought, who doe manifest violence both to vertue and reason it selfe, whilest they will constrainedly refer all singular vertues to those heads: but they are foure conditions, which are necessarily required in that disposition which deserves the name of vertue.

26. The

26. The first of these is called Iustice in that generall sense, whereby it sets forth an inclination to doe rightly, giving every man his own, and it may be called the rectitude of vertue: for in that description of vertue which the Apostle doth propound in a certaine heap of words, *Phil.* 4.8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if any praise, although truth, Iustice, purity doe set forth one and the same nature of vertue, yet Iustice doth most intimately set forth the essence of it.

27. The second is Prudence, whereby all the strength of reason is used to find out that which is right, and to direct a right all the meanes of it: it is therefore the alone discerning of those things which pertaine to right doing: and it containes in it selfe the force of understanding, knowledge and wisedome: so that all those perfections of the mind which are wont to be called intellectuall vertues, in this respect alone doe pertaine to vertue, so far forth as by the power of them the wil is directed in doing well.

28. It is called in the Scripture Spirituall understanding and wisedome, *Col.* 1. 9. Where understanding doth seeme to set forth a generall perceiving of good, and evill; and wisdome notes out the same perceiving as it is applied to severall things considered with their circumstances, wherewith they are clothed: so that understanding considering doth as it were say, It is lawfull: wisdome saith, It is expedient; according to that distinction which is, 1 *Corinthians* 6.12 & 10.23. To this is opposed, Foolishnesse. *Ephesians* 5.17. Be not therefore unwise, but understanding what the Will of the Lord is.

And Ignorance, *Eph.* 4.18. Being strangers from the life

Life of God, by reason of the ignorance that is in them. It is also called Iudgement. *1 Cor.* 2. 15. And Discerning, *Phil.* 1. 10. To which is opposed vanity of mind, *Eph.* 4. 17. And a mind voyd of all Iudgement, *Rom.* 1. 28.

29. This Prudence ought to be exercised, 1. With circumspection, taking heed and due diligence, which are often in the Scripture commended under the name of watchfulnesse. *Marc.* 13. 33. Take heed, watch and pray: unto which is opposed that drowsie sleepinesse which is said to have seised upon the foolish Virgins. *Mat.* 25. 5, 13. Secondly, with election upon a due proportion; so as the greater duties be preferred before the lesser, and in every one a convenient measure be kept according to the intending of affections and strength. *Mat.* 6. 33. 1 *Cor.* 12. 31. & 14. 1. Seeke first the Kingdome of God and the righteousnesse of it. Affect the greater gifts: but rather that yee may prophesie.

30. The third generall affection of vertue is fortitude, which is a firme persisting in doing rightly, enduring and overcomming all those difficulties which may arise either from the continuance of the act which is required, or from other impediments whatsoever. Hence it is that vertue in the *Hebrew* is set forth by the name Christ, even when it is ascribed to Women. *Prov.* 31. 10. And a mighty strengthning is required in every vertue. *Eph.* 3. 16. It contames therefore. 1. That confidence which is commended. *Acts* 4. 29. To which feare is opposed, *Phil.* 1. 14. That they are bold to speak the word without feare. Secondly, perseverance and constancy. *Revel.* 2. 26. Whosoever shall overcome, and keep my workes unto the end. To which is opposed a fainting of mind and wearinesse of well doing. 2. *Thess.* 3. 13. *Gal.* 6. 9. *Heb.* 12. 3, 12. Let us not be weary. Be not weary. Least ye faint in your minds. Raise up the weake hands, and

feeble

feeble knees. Thirdly, It containes sufferance or patience. *Iames* 5. 7, 8. *Heb.* 10. 36. Be of patient mind, and stablish your hearts. For ye have need of patience.

31. The fourth is Temperance, whereby all those desires which divert men from wel-doing are asswaged and restrained: and so it makes vertue undefiled. 2 *Tim.* 2. 4. None that goeth a warfare entangleth himselfe. 1 *Pet.* 1. 13. Gird up the loynes of your mind, be sober, &c. It is often called in Scripture Sobriety when that word is used in a more generall sence, as 1 *Pet.* 1. 13. & 5. 8. And purity or cleanesse of heart, 1 *Tim.* 1. 5. 1 *Peter* 2. 22. And also sincerity, as it doth exclude pollution of any mixture. This force of the word is shewed 2 *Cor.* 1. 12. With simplicity and sincerity of God, not with fleshly wisdom.

32. Of these foure conditions of vertue, the first doth order and as it were constitute vertue: the second doth direct and free it from error: the third doth strengthen it against inconveniences: the fourth makes it pure, and defends it against all allurements which doe seduce it.

33. All these vertues doe seeme to be prescribed, and explained together and almost by name. 2 *Pet.* 1. 4. & 6. Ad to Faith Vertue: that is Justice or an universall rectitude: to vertue knowledge, that is, Prudence directing aright all your wayes: to Prudence continence, that is, that temperance whereby ye may containe your selves from all allurements of pleasures, wherewith men use to be fleshed, and drawen away from the right way: to continence patience, that is fortitude, whereby ye may endure any hardship for righteousnesse sake. But that which followes there of piety & charity doth containe a distribution of vertue, to be propounded in his proper place.

34. Yet because every of those affections doe more appeare

appeare in ſome vertues then in other, therefore ſome ſpeciall vertues doe take both their name and definition from them: for becauſe an accurate rectitude doth moſt appeare in the number, meaſure, weight, and valew of thoſe things which are mutually received and given by man, therefore Iuſtice, in a certaine ſpeciall manner is wont to be placed in things of ſuch ſort. And becauſe thoſe inconveniences are held moſt terrible, which are wont to happen in warre and ſuch like dangers, therefore the name of fortitude is wont to be reſtrained to ſuch things. Becauſe the pleaſures of the ſences are wont moſt to tickle, therefore temperance is for the moſt part placed in them only; although thoſe three together with Prudence taken in a generall ſence, are tied and folded together among themſelves, as that Philoſopher did obſerve, who did firſt almoſt propound thoſe foure heads of vertues.

35. Whereas the forme of vertue is placed by many in a certaine mediocrity between two vices in the extreame, that can be defended by reaſon. 1. Becauſe privation is not the forme of an habit; but mediocrity, is nothing elſe then a privation of a defect and an exceſſe. 2. Becauſe the forme of vertue is to be ſought in that conformity which it hath to his rule: But this conformity doth neither only, nor chiefly, nor ſometime at all conſiſt in mediocrity. 3. Becauſe vertue in its formall reſpect cannot be too much intended, & ſo doth not admit exceſſe, but either in that materiall thing which it hath common with vices, or in the circumſtances of operations, as when ſome of them are exerciſed when they ought not, or are not exerciſed when they ought.

36. That meane which is found in all vertues, is no other thing then a conformity to their rule, or meaſure: for by this they have certaine meaſures and bounds in which their nature is as it were contained, ſo that they may

feeble knees. Thirdly, It containes sufferance or patience. *Iames* 5. 7, 8. *Heb.* 10. 36. Be of patient mind, and stablish your hearts. For ye have need of patience.

31. The fourth is Temperance, whereby all those desires which divert men from wel-doing are asswaged and restrained: and so it makes vertue undefiled. 2 *Tim.* 2. 4. None that goeth a warfare entangleth himselfe. 1 *Pet.* 1. 13. Gird up the loynes of your mind, be sober, &c. It is often called in Scripture Sobriety when that word is used in a more generall sence, as 1 *Pet.* 1. 13. & 5. 8. And purity or cleannesse of heart. 1 *Tim.* 1. 5. 1 *Peter* 2. 22. And also sincerity, as it doth exclude pollution of any mixture. This force of the word is shewed 2 *Cor.* 1. 12. With simplicity and sincerity of God, not with fleshly wisdom.

32. Of these foure conditions of vertue, the first doth order and as it were constitute vertue: the second doth direct and free it from error: the third doth strengthen it against inconveniences: the fourth makes it pure, and defends it against all allurements which doe seduce it.

33. All these vertues doe seeme to be prescribed, and explained together and almost by name. 2 *Pet.* 1. 4. & 6. Ad to Faith Vertue: that is Justice or an universall rectitude: to vertue knowledge, that is, Prudence directing aright all your wayes: to Prudence continence, that is, that temperance whereby ye may containe your selves from all allurements of pleasures, wherewith men use to be fleshed, and drawen away from the right way: to continence patience, that is fortitude, whereby ye may endure any hardship for righteousnesse sake. But that which followes there of piety & charity doth containe a distribution of vertue, to be propounded in his proper place.

34. Yet because every of those affections doe more appeare

appeare in some vertues then in other, therefore some speciall vertues doe take both their name and definition from them: for because an accurate rectitude doth most appeare in the number, measure, weight, and valew of those things which are mutually received and given by man, therefore Iustice, in a certaine speciall manner is wont to be placed in things of such sort. And because those inconveniences are held most terrible, which are wont to happen in warre and such like dangers, therefore the name of fortitude is wont to be restrained to such things. Because the pleasures of the sences are wont most to tickle, therefore temperance is for the most part placed in them only; although those three together with Prudence taken in a generall sence, are tied and folded together among themselves, as that Philosopher did observe, who did first almost propound those foure heads of vertues.

35. Whereas the forme of vertue is placed by many in a certaine mediocrity between two vices in the extreame, that can be defended by reason. 1. Because privation is not the forme of an habit; but mediocrity, is nothing else then a privation of a defect and an excesse. 2. Because the forme of vertue is to be sought in that conformity which it hath to his rule: But this conformity doth neither only, nor chiefly, nor sometime at all consist in mediocrity. 3. Because vertue in its formall respect cannot be too much intended, & so doth not admit excesse, but either in that materiall thing which it hath common with vices, or in the circumstances of operations, as when some of them are exercised when they ought not, or are not excercised when they ought.

36. That meane which is found in all vertues, is no other thing then a conformity to their rule, or measure: for by this they have certaine measures and bounds in which their nature is as it were contained, so that they may

may not decline to the right hand or to the left, but by this reason mediocrity is no more the forme of vertues, then of all other things which are distinguished from other things by certaine formes and differences.

37. But those vertues which consist in the middle between two vitious habits, are not therefore vertues because they consist in the middle, but because they doe in that manner consist in the middle as their rule prescribes; in which manner, mediocrity whether of participation or negation, *Rei vel rationis*, of the thing, or of a respect, is to be considered rather as a subject matter, then as a perfecting forme.

38. But it is manifest that such mediocrity hath no place in some vertues: for the love of God is not in that respect praised that it is not too much, but that is is most ardent, here the measure is without measure.

39. There is the like reason of all vertues in respect of their proper and specificall nature. Hee that giveth when he ought not, is not too liberall: but he is too much in giving, so that in that respect he ceaseth to be liberall, and in the same act he may be as much defective in not doing that which he ought.

40. The wiseman indeed admonisheth, *Eccles.* 7. 16. That we be not just overmuch, but this is not at all to be understood of Iustice in its nature (for it followes *Verse* 20. that there is none just upon Earth who doth good and sinned not) but as it is in opinion, whereby many doe challenge too much to themselves, and would have it attributed to Iustice: but in true vertues we ought alwayes to endeavour to this, that we may more and more abound, as in the holy Scriptures we are often admonished.

41. There be no degrees in vertue of one and the same kind, if it be considered in it selfe in the extent. For there is no vertue which at least in disposition doth not extend it selfe to all those things which are contained

tained in the compasse of its object. He is not temperate which doth moderate himselfe in one lust, and favours himselfe in others; but in respect of the subject some vertue is more strong in one then it is in another, either by reason of a more apt disposition by nature, or because of greater accustoming, or because of a more perfect judgement of reason, or finally because of a greater Gift of God.

42. That which is wont to be said, that vertues are increased by daily use and exercise, that must be so understood in solid vertues proceeding from sanctifying grace, that dayly exercise is the disposing cause, and by vertue of the promise of God in some sort the procuring cause, not principally or properly effecting such an increase of vertue.

43. But vertues are lessened by the opposite vitious acts, and in respect of the disposition which they bring, and by reason of the merit that is in them.

44. By how much the acts of vertues, or contrary vices are more intent, more frequent and more continuall, so much the more they prevaile, either to the increasing or diminution of vertues.

45. Hence is that distinction of vertues into humane and heroicall; into vertues purging, purged and exemplary: and of those that are endued with vertue, into Infants, and men of ripe age. *Heb.* 5. 13. 14.

46. The communion of vertues is both in the connexion and subordination of them among themselves.

47. For connexion is that whereby all vertues which are simply necessary, doe cleave together among themselves. 1. In respect of the beginning from whence they flow: For every good giving, and every perfect gift descends from the Father of lights, By the Spirit of grace: *James* 1. 17. 1 *Cor.* 12. 2. In respect of the end and intention, which is to the same thing in generall; for all vertues doe so respect God, that if his authority be vio-

be violated in one, it is withall virtually violated in all. *Iames* 2. 10. 3. In respect of that helping indeavour which they performe mutually one to another. For one vertue doth dispose to the act of another, and also doth defend and confirm the same with the act.

48. Yet vertues are not so essentially and intrinsecally knit together, that every one is of the essence of the other, or doth necessarily depend upon it as upon a procreating cause.

49. Subordination of vertues is that whereby the act of one vertue is ordered to the act and object of another, either as a meanes to an end which is the command of a superior upon an inferior vertue as Religion commands Iustice temperance, and the like, when it refers their acts to the furthering the worship and glory of God; or as a cause to its effect, which belongs to every vertue in respect to every one: for so Religion it selfe is ordained to bring forth and conserve Iustice.

50. Whensoever the act of one vertue is ordered to the end of another vertue, this ordination although in respect of the direction it depends upon Prudence, yet in respect of the effectuall force and authority, it depends upon a superior vertue.

CHAPTER III.

Of good Workes.

1. A Naction of vertue is an operation flowing from a disposition of vertue. *Mat.* 12. 35. A good man out of the good treasure of his heart bringeth forth good things.

2. In

2. In the same sence it is called an action or worke that is good, right, laudable, and pleasing to God.

3. Unto such an action there is required first a good efficient or beginning, that is, a will well disposed, and working from true vertue; for good fruits doe not grow but out of a good Tree. *Mat.* 12. 33. Secondly, a good matter or object, that is something commended by God. *Mat.* 15. 9. In vaine they worship me, teaching doctrines which are the Commandements of men. Thirdly, a good end, that is the glory of God, and those things which tend unto his glory. 1 *Cor.* 10. 31. Doe all to the glory of God.

4. But the end and the object are oftentimes all one, both in good and evill actions, especially in the intention and election of te will, where they end it selfe is the proper object. For those acts are either conversant in the end it selfe, as in the matter or object, as the acts of desiring, willing, wishing, loving, injoying; or in those things which tend to the end as they are such, so as the goodnesse or deformity is properly derived from the end.

5. For although that good intention or intention of welldoing which is generall and confused doth not make a particular action good, if other conditions be wanting: neither doth a speciall intention of good suffice for it, if the meanes be evill: as if any intending to bestow any thing on the poore or upon pious uses should to that end take to himselfe other mens goods: yet an evill intention doth alwayes make an action evill, and a good intention with other conditions doth make very much to the constitution of a good action.

6. But there is required to an action truly good, that at least virtually it be referred to God, as to the chiefe end.

7. In the fourth place also, there is required a forme or a good manner, which is placed in the agreeing of the action to the revealed Will of God. 8. Moreo-

8. Moreover this will of God doth informe an action of man, as far forth as it is apprehended by reason. Hence the very conscience of man is the subordinate rule of morall actions: so as every action must agree with a right conscience, and an erring or doubtfull conscience is first to be laid down before a man may doe against it; although a lighter scruple or sticking of conscience must not any way put off any action otherwise approved.

9. But that this forme or manner be good it requires all the circumstances to be good, for a singular action is alwayes clothed with its circumstances, upon which the goodnesse or evilnesse of it doth not a little depend.

10. But those circumstances being referred to the act of the will, doe passe into the nature of an object. For the will whiles it willeth some worke, willeth all that which is in it, and so all the known circumstances either expresly or implicitely; and a knowen circumstance being changed, oftentimes the act of the will is changed.

11. But the same circumstances being referred to the act of any other faculty besides the will, are only adjuncts.

12. So the end it selfe is rightly reckoned among the circumstances, although not in respect of the will, yet in respect of the faculties and other Acts.

13. By reason of these circumstances it comes to passe, that although many Acts in the generall or in their owne nature are indifferent, yet there is no singular Act that is morall, and deliberate, but it is either good or evill.

14. An Act in its kind indifferent is, when the object of it includes nothing which pertaines to the will of God, either commanding or forbidding, yet such acts being in exercise, severally considered, if they be properly

perly humane proceeding of deliberate reason, are either directed to a due end, and have conformity to the will of God, and so are good: or they are not rightly directed, but dissent from the will of God, and in that respect are evill.

15. Besides actions good, evill, and indifferent, some doe observe that there are some acts that do *Sonare in malum*, have an evill sound, that is being absolutly considered they doe impart a certaine inordinateneſſe, but by some circumstances comming to them they are sometimes made good, as to kill a man, & the like: but even those acts ought to be referred to indifferents; for they only seeme to have some evill in themselves; as also to free a man from danger of death seemeth to have some good in it selfe, with which shew also many that are not evill are deceived: but the true goodneſſe, or pravity of these actions depends upon the object, and other circumstances: to slay the innocent or set at liberty the guilty is evill; to slay the guilty justly, or deliver the innocent upon just reason is good.

16. The goodneſſe of all these causes and conditions is collectively required for an action absolutely good, but the defect of some one makes the action so far forth evill.

17. Hence our good workes, whileſt we live here, are imperfect and impure in themselves.

18. Hence they are not accepted before GOD, but in Christ.

19. Hence in the workes of the regenerate there is not that respect of merit whereby any reward is obtained by Iustice.

20. Yet that reward which is imputed not of debt, but of grace, *Rom.* 4. 4. is sometime assigned to those imperfect indeavours, *Mat.* 5. 12. Because although all our bleſſedneſſe is the meere gift of God, *Rom.* 6. 23.

Yet

Yet the fruits of grace abounding in us, are put upon those accounts whereby we doe get the certainty of that gift. *Phil.* 4. 17. I require that fruit abounding which may be put on your accounts.

21. The action of vertue is either inward, or outward. 2 *Cor.* 18.10.11. To will, to doe, to performe.

22. The internall action is properly of the will it selfe.

23. The externall action is of another faculty distinct from the will; whether it be of the understanding, or of the sensitive appetite which is commonly called internall, or of the executive power which is usually called externall.

24. The internall action of the will hath goodnesse or evillnesse so intrinsecall, that an act cannot remaine the same in the nature of it, but it must be the same in manners; but an outward act may remaine the same in nature, and yet become another in manners: namely of good may become evill, and of evill good: As if any one beginning to walke out of an honest purpose, doe persist in his journey for an evill end.

25. There is one and the same goodnesse or evillnesse of an internall act, and an externall commanded by it: for it is the same act in kind of manners; For to will to worship God, and from that will towards God, are not two acts of obedience, but two degrees of one and the same act, so that the goodnesse of the one is perfited in the other, 2 *Cor.* 8.11. Performe to doe that very thing: that as there was a readinesse to will, so there may be a performance.

26. The outward act without the inward is not properly, good or evill: but the inward is good or evill; without the externall; because the goodnesse of an action depends first and chiefly upon the will, which is often accepted with God, although the ontward work it selfe be absent. 2 *Cor.* 8. 13. If there be first a ready mind,

mind, one is accepted according to that he hath.

27. But as vertue in its own nature tends to an act (for it is a disposition to doe well, neither is it idle) so the internall act of it tends to an externall, and produceth it, and in it is lead to its end. *James* 2. 22. Thou seest that Faith was the helper of his workes, and by works Faith was brought to its end.

28. Yet the externall act joyned with the internall doth not properly and by it selfe increase the goodnesse, or evillnesse of it in respect of the intention only; but by accident it doth increase it, as it doth continue or increase the act of the will it selfe.

29. The goodnesse and evillnesse of any act, which depends upon the object and the circumstances of the act, is in respect of its nature in the externall act, before it be in the internall; although in order of existence it is first in the internall. For to will to give every one his owne is therefore good, because this thing, to give every one his own is good: yet the goodnesse doth exist in the act of willing before in the act of giving. So to will to steale is evill, because to steale is evill. The reason is, because the exterior act is the cause of the inward, in order of intention, and the inward act is the cause of the outward in order of execution.

30. But that goodnesse or evillnesse which depends upon the end, is first in the inward act, and after in the outward; because the very intention of the end is the inward act of the will; so to forsake the World for righteousnesse sake is good, because to will righteousnesse is good, and to give almes for vaine glory is evill, because it is evill to will vaine Glory.

31. Obedience that appeares in outward actions, without the inward is hypocrisie, and so is not indeed obedience, but a certaine shadow of it.

32. Yet inward obedience without outward, although it be incompleat; yet it is true: and if there be

an effectuall will present, so that opportunity, or ability of executing is only wanting, it is no lesse acceptable to God, then if it had an externall act joyned with it. 2 *Cor.* 8.12.

33. Therefore we must not judge of actions good or evill by the event. For although it is equall, and God himselfe willeth, that he that is judge of offences among men, doe incline to the more favourable side, if the event it selfe doe favour. *Exod.* 21.21. and so forward: yet before the tribunall of God, the inward sin is as great *cæteris paribus* other things answerable, when neither event nor outward act followes, as if both should follow. *Mat.* 5. 28. Whosoever lookes on a woman to lust after her, hath committed adultery already with her in his heart.

34. Yet inward obedience is not of it selfe sufficient because the whole man ought to subject it selfe to God: our bodies are to be offered to God, *Rom.* 12. 1. He is to be glorified in our bodies. 1 *Cor.* 6.20. Neither is that true inward obedience which doth not incline to externall.

35. The workes which are called workes of supererogation, whereby the Papists doe boast that some of theirs doe performe more excellent workes then are commanded in the Law of God, by the observation of certaine counsells which they faigne doe not command, but counsell only a singular perfection, are the dotings of idle men which know neither the Law nor the Gospell.

36. Unto the best workes of the faithfull there adhereth that imperfection which hath need of remission: yet the workes themselves are not sins.

CHAP.

CHAPTER IIII.

Of Religion.

1. OBſervance is either Religion, or Iuſtice.

2. This diſtribution as touching the thing it ſelfe is made by God in the diviſion of the decalogue, as it is enfolded by Chriſt. *Mat.* 22. 37. Alſo the ſence of the ſame diſtribution is expreſſed in other words, *Rom.* 1. 18. Where all diſobedience of man is diſtributed into impiety and injuſtice, which could not ſtand unleſſe all obedience alſo were converſant in Piety and Iuſtice: which is alſo more plainly opened. *Tit.* 2. 12. Where of thoſe thres thinge propounded. Righteouſneſſe and Piety, doe make the parts of new Obedience, and Temperance notes the manner or meanes of performing the ſame, namely denying worldly luſts.

3. Unto the ſame alſo that diſtribution of a Chriſtian life tends, which is more frequently uſed, into holineſſe and righteonſneſſe. *Luc.* 1. 75. *Eph.* 2. 24. And the ſame is the meaning of that diſtribution which is of love towards God, and love towards our neighbour.

4. Yet we uſe the names of Religion & Iuſtice, becauſe Religion is a word moſt generall, containing all thoſe duties which are owing to God, and it is moſt emphaticall, becauſe it expreſſeth that proper and diſtinct way whereby they are due to God. *Acts* 26. 5. *Iames* 1. 26, 27. And often in the Epiſtle to the *Hebrewes*.

5. Religion is Obſervance, whereby we performe thoſe things which doe directly pertaine to the bringing of honour to God. *Romans* 1. 21. When they knew

God, yet they glorified him not as God, neither were they thankefull.

6. Therefore this name is not amisse by some said to be derived *à Religando* from binding againe, because in this part of obedience we doe directly and immediatly tend unto God, that we may cleave, and as it were, be tied to him.

7. It hath the first place in observance, 1. Because obedience towards God must necessarily begin, from God himselfe, and from those affections, and acts whereby we are caried towards him. 2 *Cor.* 8. 5. They gave themselves first to the Lord, and then to us by the Will of God. 2. Because Righteousnesse towards men, must be performed by force and vertue of Religion, that it may be true obedience towards God, for it would not be obedience towards God, unlesse it did bring honour to God: neither could it bring honour to God, unlesse it should proceed from a religious affection. 1 *Cor.* 10. 31. Doe all to the glory of God: whereunto that phrase also belongeth. In the Lord, in the Name of the Lord. *Col.* 3. 17. And as to the Lord, and not to men. There *Verse* 23. 3. Because Religion hath command over the acts of Iustice, and is the cause of them not only virtually effecting, but also directing and ordering. *Iames* 1. 26. If any seeme to be religious among you, not refraining his tongue, but deceiving his own heart, this mans religion is vaine. 4. Because religion is in a certaine manner the end of all the acts of Iustice, as far forth as they dispose to the act of religion, as a certaine greater thing.

8. Hence Iustice it selfe is sometime called religion in the Scriptures. There *Verse* 27. But religious worship, pure, and without spot before God, and the Father is to visite the fatherlesse, &c. Not only because it is a signe which is not separated from true religion, but also because it ought to be exercised by the command of religion, and have its beginning from it.

9.

9. Hence the offices of religion are the first and chiefest. *Mat.* 6.33. & 22.37. First seeke the kingdome of God. The first and great Commandement.

10. They are the first in order, so that they ought to be taken care for in the first place. There.

11. Hitherto pertaines that phrase, which every where we meete with in the *Psalmes*, of seeking God early in the morning.

12. Also they are chiefe in dignity, and so chiefly to be cared for. *Mat.* 10. 37. He that loveth father or mother above me, is not worthy of me.

13. Hence the duties of religion ought to be performed with more intent and stirred up forces then the duties of Iustice, for that rule pertaines properly to them, not to these, to love with all the heart, all the soule, and all the thought. *Mat.* 22. 37.

14. Which yet must not be so understood, as if all the strength were not also required in performing and fulfilling the duties of the second table, but. 1. Because this is principally required in the duty of Religion. 2 Because it is not required in the other, but is in respect of our neighbour, whom they doe immediatly respect; but in respect of God, and by vertue of religion. 3 Because one may love his neighbour with too much intention as touching the very materiall act of loving, although this cannot be done under the respect of vertue and love, but we can no way love God with too much intention.

15. Hence, if some duties of piety and justice cannot be performed together, an equall and prudent comparison being used, the duties of piety are to be preferred. *Mat.* 12.46.47.48. *Luke* 2.49. Behold my mother and my brethren, why did ye seeke me? knew ye not that I must goe about my fathers businesse?

16. But an equall comparison is, when a just proportion is observed of the greatest to the greatest, and of the lesser to the lesse.

17. But because God is more worshipped with the inward affection then with the outward worke, but men doe more need the outward worke: therefore the outward worke of religion may sometime be omitted, that a necessary worke of Iustice, and mercy may be fulfilled. *Matthew* 12. *Verse.* 1. 3,4.7.10.12. I will have mercy and not sacrifice, &c.

18. Neither yet is religion in the meane while by this meanes violated, because religion it selfe doth command to omit an externall worke, that a necessary may be performed.

19. The immediate object of religion unto which it is caried is God: and that so adequate, that no duty of religion may be referred to any other object without greatest injury to God; hitherto pertaines that title of God whereby he is said to be *Zelotes, Zelotypus*, zealous or Iealous.

20. But that respect under which religion doth consider God, is that Divine excellency, which shines forth in his sufficiency and efficiency; it is not some one attribute, but a perfection arising of all his attributes. *Ex.* 34. 6, 7, 8. *Iehova Iehova* the strong God, mercifull and gracious, long-suffering, & full of loving kindnesse and truth, &c. Therefore all the attributes of God have some power to beget religion in us, & so, in the Scriptures, the speciall respect of it is referred, sometime to mercy. *Psal.* 130. 4. with thee is pardoning, that thou mayest be reverently worshipped: sometime to Iustice. *Deut.* 4. 24. *Heb.* 12. 29. Let us have grace, by which we may so serve God, that we may be accepted of him with reverence and feare. For our God is a consuming fire. And so also to all the other attributes.

21. Hence religion doth immediatly flow from that Faith where with we believe in God, as in the sufficient, and efficient cause of life.

22. So is that to be understood which is wont to be

said,

ſaid, that religion reſpects God as the firſt beginning and ſupreame Lord of life. And ſo that diſtinction of the Papiſts is too empty whereby they confeſſe, that thoſe acts of religion which reſpect God as the firſt beginning of life, are to be performed only to God, but they contend that other acts of religion may be communicated to the Creatures alſo, when there is no act of religion which doth not belong to God, as the firſt beginning of life.

23. The proper act of religion is to bring honor to God, and it is called worship. *Exod.* 12. 25, 26. and adoration, *Iohn* 22.23. For it muſt containe in a certaine manner good unto God, otherwiſe it ſhould not be obedience towards him, but there can be no intrinſecal good added to God, but an outward good, which is honor, that is, a teſtification of the vertue of another to further his glory or eſtimation, and this is all that which the Creature can performe unto God.

24. Therefore an agreable or worthy eſtimation of God, and other acts wherby an eſtimation is manifeſted, doe make as it were, the next matter of religion. And every humane honeſt act, as far forth as it may be referred to the honour and glory of God, may be the matter, or matteriall object of religion. Alſo one and the ſame act which in reſpect of ſubjection to the precept is called obedience, in reſpect of the honour which it brings to God, is called religion and worship.

25. The proper manner of honour, or religious worship is to ſubject the ſoule it ſelfe, and the inward affections and acts of the will to another.

26. For in reſpect of the ſoule and inward acts of it, man is not ſubject directly and *Per ſe* to any Creature, although as the ſoule is knit to the body, and the inward acts to the outward, his, as it were neceſſary, condition doth command that ſubjection which is due to the Creature as a ſuperior.

27. This honour is due to God, not only according to the agreement of the thing, in which sence we say, those things are due which we give of liberality; but also according to the right of the person to whom it is given, and that by so strict a right, that in respect of the debt it exceeds all Iustice, although in respect of equality it is much exceeded by Iustice.

28. Therefore all worship which either by its nature or condition, or by Law, and common custome, or by the mind and institution of him that gives it doth give religious honour to another beside the true God, it doth so far forth at least faine to it selfe a new and a false GOD.

29. He that doth not give this religious worship to God is prophane, he that gives it to another besides to the true God is an idolater, *Acts* 10. *Revel.* 19. 10. & 22. 8.

30. But because greatest care ought to be had in Divine worship, therefore among the Latines the word religion is sometime metaphorically used to set forth any anxious care, even in things that were not sacred. By which appeares that the Heathens themselves by the light of nature did see, that the care of Religion is to bee prefered before all other things.

31. Also because the feare of conscience pertaines to the worship of religion, therefore also every scruple of conscience is wont to be called religion, whence also we may gather, that nature it selfe doth dictate that the conscience of a man doth first and most properly respect religion.

32. The generall state of the Church, as it doth professe a right manner of worshipping God, is rightly wont to be called the Christian Religion, because such a relation of a state or profession, ariseth from vertue and the act of Religion.

33. Those things which by a speciall institution are

destinated to religious uses as the instruments of religion, are also by reason of their state or fixed relation which they have, called religious.

34. That peculiar manner of living which the Monkes have chosen to themselves to exercise a certaine fained perfection, without any reason, and not without wrong to other Christians, is wont to be called religion by the Papists, and such Monkes religious persons.

35. He that is not religious, is not a Christian.

36. The true religion is onely one.

CHAPTER V.

Of Faith.

1. THE parts of religion are two; naturall worship, and voluntary or institutted worship.

2. This distinction is grounded on *Exod.* 20. 6. Those words of the second Commandement: who love me, and keep my Commandements.

3. Naturall worship is that which depends upon the nature of God: so that although we had no Law revealed, and prescribed by God, yet if we did rightly perceive and know the Nature of God, by a meet contemplation of it, we might, the grace of God helping us, perceive al those things which in this behalfe pertaines unto our duty.

4. For there is no body who understands the Nature of God rightly, but withall he doth also necessarily acknowledge, That GOD is to be believed and hoped in, that God is to be loved, called upon, and to be heard in all things.

5. Hence this naturall worship is simply necessary

to salvation. *Psal.*79.6 *Ierem.*10.52. 2 *Thess.*1.8. Powre out thy wrath upon those Nations that know thee not, and upon the Kingdomes that call not upon thy name. For although we obtaine eternall life neither by merit, nor by any vertue of our obedience; yet this part of obedience hath such an essentiall connexion with that Faith whereby we rest upon Christ to life eternall, that in exercise it cannot be separated from it.

6. Hence also this worship hath been, is, and shall be one and the same, or immutable. 1 *Iohn* 2. *Verse* 7. The old Commandement which ye had from the beginning.

7. Naturall worship is commanded in the first precept, not only as it is internall, but also as it is externall.

8. For. 1. All obedience is the same inwardly and outwardly: therefore the same inward and outward worship is contained in the same precept. 2. In those precepts which pertaine to the second table, inward and outward obedience is together commanded in every one, Christ himselfe being interpreter. *Mat.* 5. Much more therefore in the precepts of the first table, and in the first and chiefe of them. 3. If that distinction were lawfull, that the first precept would command only inward worship, and the second only outward, then the first Commandement should bind the inward man, and the second only the outward man and the body, which is contrary to all reason.

9. Naturall worship tends unto God, either as our good, or as good in himselfe.

10. The worship which tends unto God, as unto our good, doth either respect him as he is in present ours, as Faith: or as hereafter he is to be ours, as hope.

11. Faith is a vertue whereby we cleaving to the faithfulnesse of God, doe leane upon him, that we may obtaine that which he propounds to us. He that receiveth his testimony hath sealed that God is true.

Iohn

Iohn 1.12. As many as received him, who believe in his Name.

12. These five things concurre to make a Divine Faith. 1. A knowledge of the thing testified by God. 2. A pious affection towards God, which causeth that his testimony doth most prevaile with us. 3. An assent which is given to the thing testified, because of this affection towards God who is the witnesse of it. 4. A resting upon God for the obtaining that which is propounded. 5. An election or apprehension of the thing it selfe, which is exhibited to us in the testimony.

13. The first of these is in the understanding: but it doth not make Faith, because it is common to us with unbelievers, hereticks, apostates, and the devills themselves.

14. The second, fourth and fift are in the will, and doe make Faith as it is a vertue, and act of religion.

15. The third as in the understanding, but as it is moved by the will; neither is it properly the vertue of Faith, but an effect.

16. But the perfection of Faith is not but in election or apprehension, and so is to be defined by it.

17. Hence the nature of Faith is excellently opened in Scripture, when the faithfull are said to cleave to God. *Ioshua* 23.6. *Acts* 11.23. 1 *Corinthians* 6.17. And to choose the way of truth, and to cleave to the testimony of God, *Psal.* 119.30.31.

18. For by Faith we first cleave to God, and then afterward consequently we cleave to those things which are propounded to us by God: so that God himselfe is the first Object of Faith, and that which is propounded by God the secundary Object.

19. But because Faith as it joynes us to God is our life; but as it is a vertue and our duty towards God, it is an act of life, therefore in the former part we have defined it only by that respect which it hath to obtaine

life

life and salvation; but here we have defined it by that generall respect which it hath to all that which God propounds to us to believe. Hence Faith cannot exercise all its act about the threatnings of God considered in themselves, because they doe not propound the good to be received by us: nor about the precepts of God simply considered, because they declare the good to be done, not to be received; nor about meere predications, because under that respect they propound no good to us. But it is perfect in the promises, because in them there is propounded good to be embraced: whence also it is, that our Divines are wont to place the object of Faith chiefly in the promises.

20. They who place Faith in the understanding: doe confesse that there is some necessary motion of the will to the yeilding of that assent: even as in humane Faith it is said to be a voluntary thing to give credit to one. But if Faith depend upon the will, it must needs be that the first beginning of Faith is in the will.

21. The *Objectum quod*, or materiall object of this Faith is whatsoever is revealed and propounded by God to be believed, whether it be done by spirit or by word; publickly or privatly, *Acts* 24.14. I believe all things that are written in the Law and the Prophets. *John* 3.33. He that receiveth his testimony.

22. Hence the propounding of the Church is not absolutly necessary, no not in respect of us, to make an object of Faith, for then *Abraham*, and other Prophets had not given assent to those things which were revealed to them from God, without any helpe of the Church comming between, which is both against the Scriptures and all sound reason, and yet is necessarily admitted and defended by the most learned of the Papists, that they may defend the fained authority of their false Church from such arguments.

23. This object is alwayes immediatly some axiom

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or ſentence under the reſpect of truth: but that in which Faith is principally bounded, of which, and for which aſſent is yielded to that axiom by Faith is, *Ens incomplexum* under the reſpect of ſome good. *Rom.* 4. 21. Being fully perſwaded, that he who had promiſed was able alſo to doe it. *Heb.* 11. 13. Not having received the promiſes, but ſeeing them a far off, after they had bin perſwaded of them, and had embraced them.

24. For the act of the believer is not bounded in the Axiom, or ſentence, but in the thing, as the moſt famous Schoole-men confeſſe. The reaſon is, becauſe we doe not frame axioms, but that by them we may have knowledge of things. Therfore the principall bound unto which the act of the believer tends, is the thing it ſelfe, which is chiefly reſpected in the Axiom.

25. The *Objectum Quo*, or formall object of Faith is the *Truenes* or faithfulneſſe of God. *Heb.* 11. 11. Becauſe he judged him faithfull who had promiſed. For the formall, and as they ſay, the ſpecificative reaſon of Faith is truth in ſpeaking, that is, the *Truenes*, or faithfulneſſe of God revealing ſomething certainly, becauſe it is a common reſpect of Faith that it leaves upon the authority of him that witneſſeth, (in which thing Faith is diſtinguiſhed from opinion, ſcience, experience, and ſight or ſence) but the authority of God is his *Truenes* or faithfulneſſe. *Tit.* 1. 2. God that cannot lie had promiſed. Hence that propoſition is moſt true, whatſoever we are bound to believe (with a Divine Faith) is true. For becauſe nothing ought ſo to believed, unleſſe God doe witneſſe the truth thereof: but God teſtifieth as he is true, but *Truenes* in a witneſſe that knoweth all things, cannot be ſeparated from the truth of the teſtimony; therefore it muſt needs be, that all that which we are bound to believe with a Divine Faith is true. This whole demonſtration is manifeſtly confirmed and uſed by the Apoſtle *Paul*, 1 *Cor.* 15. 14, 15. If Chriſt be

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not raised, our preaching is vaine: your Faith also is vaine; we are also found false witnesses of God: because we have witnessed of God, that he raised up Christ. That is, If the testimony be not true, the witnesse is false. Unlesse this be admitted, that whatsoever God witnesseth is true, that consequence which is most firme, should availe nothing at all, God doth witnesse this or that, therefore it is true. Hence Divine Faith cannot be a principle or cause; either directly or indirectly, either by it selfe or by accident, of assenting to that which is false, or of a false assent.

26. Hence also the certainty of Faith in respect of the object is most firme, and by how much more it is confirmed in the heart of him that believeth, so much the more glory it giveth to God. *Rom.* 4. 20. But he doubted not at this promise of God through unbeliefe: but he was strengthened in Faith, giving glory to God, and being fully perswaded that he that had promised, was able also to doe it. But in that sometime our Faith doth waver in us, that is not from the nature of Faith, but from our imperfection.

27. A sufficient and certaine representation of both objects, that is, both of those things which are to be believed, and of that respect under which they are to be believed, is propounded to us in the Scripture. *Rom.* 16. 26. It is made manifest, and by the Scriptures of the Prophets according to the Commandement of the everlasting God, made knowen to all Nations for the obedience of Faith. 2 *Tim.* 3. 15. The holy Scripture can make thee wise to salvation, by Faith which is in Christ Jesus.

28. For although in the subject, that is, in our hearts, the light and testimony of the holy Spirit stirring up Faith in us is necessary; yet in the object, which is to be received by Faith there is nothing at all required, either in respect of the things to be believed, or in respect

respect of the cause and way of believing, which is not found in the Scripture.

29. Therefore Divine Faith cannot be reduced or resolved into the authority of the Church, or into other simple externall arguments which are wont to be called *Motives* by perswading and inducing things preparing to Faith; but it is to be resolved into the Scripture it selfe, and that authority which it hath imprinted upon it from the author God, as into the first and proper cause which causeth the thing to be believed; and into the operation of the holy Spirit, as into the proper cause of the act it selfe believing.

30. Hence, that principle from which Faith doth first begin, and into which it is last resolved, is, that the Scripture is revealed from God for our salvation, as a sufficient rule of Faith and manners. 2 *Pet.* 1. 19. 20. If you first know this, that no prophecy of the Scripture is ἰδίας ἐπιλύσεως, of a private interpretation.

31. Faith is partly Implicite, and partly Explicite.

32. Implicite Faith is that whereby the truths of Faith are believed, not distinctly in themselves, but in their common principle.

33. That common principle wherein all things to be in this manner believed are contained, is not the Church, but the Scripture. *Act.* 24. 14. Who doe believe all things which are written in the Law and in the Prophets.

34. He that believeth that the Scripture is every way true, he doth implicitly believe all things which are contained in the Scriptures, *Psal.* 129. 86. compared with *Verse.* 28. 33. All thy precepts are truth it selfe; open mine eyes, that I may see the wonders of thy Law. Teach me the way of thy statuts, which I will keepe unto the end. *David* did believe that those were wonderfull, and to be holily kept, which he did not yet sufficiently understand.

35. This

35. This implicite Faith is good and necessary; but it is not of it selfe sufficient to salvation; neither indeed hath it in it selfe, the true reason of faith, if it subsist by it selfe: for it cannot be that the will be effectually affected, and embrace that as good, which it doth not at all distinctly know. *Rom.* 20. 14. How shall they believe him of whom they have not heard?

36. Explicite Faith is that whereby the truths of Faith are believed in particular, and not in common only.

37. Explicite Faith must necessarily be had of those things which are propounded to our Faith as necessary meanes of salvation. *Heb.* 6. 1. 2. *Cor.* 4. 3. The foundation of repentance from dead workes and of Faith in God. If our Gospell be hid, it is hid to them that perish.

38. There is required a more explicite Faith now after the comming of Christ, then before, 2 *Cor.* 3. 18. Of those who are set over others in the Church then of the common people, *Heb.* 9. 12. Lastly, of those who have occasion to be more perfectly instructed, then of others. *Luc.* 12. 48. To whom much is given, of him much shall be required.

39. The outward act of Faith is confession, profession, or manifestation of it, which in its order, and in its place is necessary to salvation, *Rom.* 10. 9. 10. Namely in respect of the preparation and disposition of minde alwayes necessary. 2 *Peter* 3. 15. And in respect of the act it selfe, when the glory of God and edification of our neighbours shall require it.

40. Persisting in confession of the Faith with losse of temporall life, doth give testimony to the truth and doth bring most honour to God, and so by excellency is called Martyrdome, and they who doe so are called witnesses, μάρτυρες Martyrs. *Revel.* 2. 13. But this is as necessary in its place as confession of Faith, so that it cannot

cannot be refused without denying of Christ. *Mat.* 10. 33. 39. & 16. 25.

41. There are opposed to Faith. Infidelity, Doubting, Error, Heresie, Apostasie.

42. Infidelity is a dissenting of a man from the Faith, who never professed the true Faith. 1 *Cor.* 14. 22. 23.

43. Doubting in him who made profession, doth either diminish or take away assent.

44. Doubting that doth diminish only assent may stand with a weake Faith. 1 *Cor.* 8. 10. 11. But not that doubting which takes away assent. *Iames* 1 6, 7, 8.

45. An error in Faith doth put some opinion contrary to Faith. 1 *Cor.* 15.

46. Heresie addeth stubbornesse to error. *Tit.* 3. 10, 11.

47. Apostasie addes unto heresie universality of errors contrary to Faith, 1 *Tim.* 1. 19. 20. 2 *Tim.* 1. 15.

48. These are opposed to Faith not only as they take away that assent of the understanding which is necessary to Faith, but also as they bring and include a privation of that election and apprehension of Faith, which is in the will.

CHAPTER VI.

Of Hope.

1. HOpe is a vertue, whereby we are inclined to expect those things which God hath promised us. *Rom.* 8. 25.

2. This Hope respecteth God. 1. As the object which it doth expect, for the principall object of Hope is God himselfe, and those acts whereby he is joyned to us,

us, 1 *Peter* 1.13. Hope in the grace which is brought to you. Hence God himselfe is called the Hope of *Israel*. *Ier.* 1.4.8. And *Rom.* 15.13. The God of Hope: not so much because he is the Author and Giver of hope, as because it is he, upon whom we hope. 2. It respects God as the Author and Giver of all the good it doth expect. *Psal.* 37.5.6. Roll thy way upon the Lord, and trust in him, for he shall bring it to passe: For as it tends unto God to attaine good, so also it respects him as to be obtained by his owne Grace. *Ieremiah* 17.7. Blessed is the man who trusts in the Lord, and whose hope the Lord is.

3. But the proper reason why we may not trust upon the Creatures, in that manner as we trust in God, is because the formall object of Hope is not found in the Creatures. *Psal.* 146. 3. Trust not in Princes, nor in any sonne of man, in whom there is no salvation. For although some power of doing us good and helping us, is placed by God in the Creatures, yet the exercise of this vertue doth alwayes depend upon God. *Psal.* 107. Sending his word he healed them. And *Psal.* 127.1. Unlesse the Lord build the house, in vaine they labour that build it, unlesse the Lord keep the City, the watchmen watcheth in vaine.

4. Therefore when one saith, I hope this or that of such a man, doth either signifie that he hopes for that from God by that Creature, or it sets forth a humane hope, not Divine, or finally it is not Christian.

5. But as Faith, so also Hope in God doth respect the grace of God, and Christ only as causes of good to be communicated. 1 *Pet.* 1.13. *Col.* 1.27. Hope in the grace. Christ the hope of glory.

6. Yet Divine Hope doth not only respect God and eternall blessednesse, but in God, and from God it respects all those things which faith apprehends in the promises of God, although in their own nature they be tempo-

temporall things. *Heb.*11. 1. 2 *Cor.* 1. 10. Although it doth chiefly respect eternall life: whence also it is, that Hope in Scripture is often by a metonymy of the adjunct, put for salvation it selfe or life eternall hoped for. *Gal.* 5. 5. *Rom.* 8. 24. *Tit.* 2. 13. And salvation also is sometime put for Hope of salvation, by a metonymy of the subject. *Eph.* 6. 17. Compared with 1. *Thess.* 5. 8. The helmet of Salvation, for the helmet of the Hope of salvation. Also usually this object is put as proper to Hope. 1 *Thess.* 5. 8. *Tit.* 3. 7. The hope of eternall life. *Rom.* 5. 2. The hope of glory.

7. Those conditions which are wont to be required to the object of Hope, as that it be good, to come, difficult, probable, are all found in the promises of God, who promiseth alwayes the greatest good things which cannot bee had without his helpe, but by vertue of the promise will come to passe, not only probably, but certainly.

8. The act wherewith it is conversant about its object is called expectation, because it is not of uncertaine or probable conjecture only, as humane Hope, but of most certaine expectation. *Rom.* 8. 25. *Phil.* 1. 20. If we hope for what we see not, we doe with patience expect it. According to my earnest expectation and hope, and every where in the old Testament, where the word *Mikueh* which is wont to be turned, Hope, doth properly signifie expectation.

9. This certainty is derived to Hope from Faith: for Faith is the foundation of Hope; neither is any thing hoped for, which is not before believed by Faith. *Galatians* 5. 5. For, we through the spirit, wait for the Hope of righteousnesse by Faith.

10. For seeing Faith apprehends that which is promised, and Hope expects that which is promised; the whole difference between Faith and Hope, is the respect of that which is present, and that which is to come.

11. There-

11. Therefore that distinction of the Papists is empty and vaine, who granting that the faithfull may be certaine of their salvation with certainty of hope, yet doe deny, that they can ever by ordinary meanes be made certaine of it with certainty of Faith, when there is one and the same certainty altogether of Faith and Hope: for which reason also it is, that Hope in Scripture, especially in the old Testament, is often put for Faith.

12. Therefore that expectation of good things to come which is in the Angells, and the spirits of just men in Heaven, doth not in that differ from our hope, because one is certaine, and the other uncertaine: but in these. 1. That our hope is grounded upon Faith, which beholds God in the promises, as through a glasse, and darkly, 1 *Cor.* 13. 12. But their expectation is grounded upon open sight. 2. In that our hope is with labour and contention, but their expectation is without all difficulty. 3. In that our hope is an imperfect expectation, and their expectation is perfect.

13. Therefore although Hope together with Faith is wont to be said to be abolished in the life to come: yet this is not so to be understood, as if they ceased to be in respect of their essence, but only in respect of the measure and degree of imperfection. 1 *Cor.* 13. 10. So that the imperfection only is properly to be abolished: but Faith and hope it selfe are to be perfected in respect of their essence.

14. Hence Christian confidence as it respects good to come, is nothing else then Hope confirmed. For it must necessarily be referred to some one of those theologicall vertues which are reckoned up by the Apostle 1 *Cor.* 13. 13. That is, either to Faith, or to Charity, or to Hope. But it can neither be referred to Faith, because Faith apprehends a thing as now present, which it maketh also to subsist. *Heb.* 11. 1. Nor to Charity, because

becaule Charity doth not reſpect good that is ours. 1 *Cor.* 13. 5. Therefore to Hope.

15. Hence the naturall fruit of Hope is Ioy, and delight in God. *Heb.* 3. 6. The hope whereof we rejoyce. 1 *Pet.* 1. 3. 6. A lively hope, wherein yee rejoyce. Becauſe it doth reſpect the greateſt good things, not only as poſſible and probable, but alſo as certainly to come, and ſo doth make the poſſeſſion of them in a certaine manner to ſubſiſt, whileſt it doth aſſure us of that which at length ſhall in very deed ſubſiſt. *Ro.* 8. 24. We are ſaveth by Hope.

16. The manner of this act depends upon that reſpect of the object, whereby it is ſaid to be, to come, and promiſed. So that in its formall reaſon, it is not of thoſe things which are ſeene. *Romans* 8. 24. Hope if it be ſeene, is not Hope; for why doth a man hope for that which hee ſeeth?

17. Hence the fruit and compaſion of Hope is patience towards God, whereby we doe conſtantly cleave to him in ſeeking and expecting bleſſednesſe, although we doe in this preſent life conflict with divers evills, even without that conſolation we doe deſire, *Eſay* 8. 17. Waiting upon the Lord who hath hid his Face and looking for him. *Rom.* 8. 25. But if we hope for that we doe not ſee, we doe with patience expect it. 2 *Theſſ.* 3. 5. That patient expectation.

18. A fruit of this patience is ſilence, whereby we reſt in the will of God, and doe repreſſe all thoſe carnall things whereby we are ſtirred up to make haſt, or to reſiſt him. *Pſal.* 37. 7. Be ſilent to *Iehovah*, and without ceaſing waite on him.

19. Hope is ſtrengthened and increaſed, by all thoſe arguments, whereby we are aſſured that the good hoped for pertaines to us. *Rom.* 5. 4. Experience cauſeth Hope.

20. Among theſe arguments the inward ſignes of Divine

Divine grace have the first place. *1 Iohn* 3. 14. 19. We know that we are translated from death to life, because we love the brethren.

21. Therefore although it is most false which the Papists say, that our hope is grounded partly upon the grace of God, & partly our own merits, it may be most truly affirmed, that hope is strengthened, increased and stirred up, by Faith, repentance, workes and a good conscience. So that true and lively hope doth exist by those as it were antecedent arguments. *Heb.* 10.22,23. 1 *Pet.* 3.23.

22. The effect of hope is the confirmation of the soule as an anchor, safe, and firme. *Heb.* 6. 19. Whereby we possesse our very soules. *Luc.* 21. 19.

23. There followes alwayes from this confirmation of mind a study of holinesse. 1 *Iohn.* 3. 3. Whosoever hath this hope in him, keepeth himselfe pure, even as he is pure.

24. There is opposed to hope by way of defect 1. A feare of the evill of punishment, *Psal.* 27.3. For as Hope is the expectation of good, so this feare is an expectation of evill.

25. But this feare, if it be moderate and tempered by Faith, although it be alwayes materially opposed to Hope yet in man that is a sinner, it is not so formally opposed to Hope and vertue, that it is simply a vice, but rather puts on the consideration and nature of a vertue, 2 *Chron.* 34.27. Because thy heart was tender, and thou didst cast down thy selfe before the Face of God, when thou heardest his words against this place, &c. The reason is because the opposition is not, *Secundum idem, & ad idem*, according to the same, and unto the same; for hope respects the grace of God, and feare respects the deserts of our sins.

26. Also desperation is more directly opposed to hope, in the defect, which is a meere privation of hope joyned

joyned with a sence of that privation, and apprehension of the thing hoped for, as of a thing impossible, or at least as to come, such as was in *Caine. Gen.* 5. 13, 14. And in *Iudas. Mat.* 27. 4. 5.

27. This desperation is alwayes a grievous sin: because it is not a privation of that hope which men are wont to have in themselves or other Creatures, which is wont to be a laudable introduction to Divine hope, but it is a privation of Divine hope, having its beginning alwayes from unbelieſe, as hope hath its beginning from Faith.

28. Yet desperation in the Devills and damned, hath not the consideration of a sin, but of a punishment. For desperation may either be taken privatively when one doth not hope that which he ought to hope, and when he ought, or negatively for a meere cessation of hope. In the former sence it is alwayes a sin because it is contrary to the Law, but in the latter sence not so.

29. The reason of despairing may be divers, either because the grace of God is not accounted sufficient to communicate that good to us, or because God will not communicate it. As desperation is grounded on the former reason, it is alwayes a sin, but in the latter sence it is not a sin, if so be any be certaine of that will of God.

30. But because it is seldome or never manifeſt to any one by ordinary meanes before the end of this life, that God will not make him partaker of grace and glory: Therefore there is no desperation of men in this life which is not a sinne.

31. By way of excesse presumption is opposed to hope, whereby wee doe expect some good rashly. *Deut.* 29. 19. *Ier.* 7. 4. 8, 9, 10. Let there not be any man when he hath heard, &c.

32. This rash presumption doth in expectation of good sometime leane upon the Creatures. *Ierem.* 17. 5.

1 *Tim.*

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1 *Tim.* 6. 17. Sometime also it doth leane on God in some sort, but perversly without a promise, and Faith, as when any lookes for pardon and salvation, although he remaine impenitent, or retaine a purpose of living in his sins, or expect some other thing of God which doth noth agree to his nature or revealed will.

33. But one doth not therefore sin in this presumption, because he hopes too much upon God, namely with a true and religious hope, for this can in no wise be done but because he hopes too lightly and rashly without any ground, or hopes those things also which are not to be hoped.

34. Also shame of face, or confusion is opposed to hope, in respect of the event. *Psal.* 25. 2, 3.

CHAPTER VII.

Of Charity.

1. CHarity is a vertue whereby we love God as the chiefe good. *Psal.* 106. 1. And 118. 1. & 136. 1. Praise the Lord, because he is good, for his mercy endures for ever. The joy of praising which is an effect of Charity hath the same primary object with Charity its proper cause. Therfore the goodnesse of God which doth specially shine forth in the effects of kindnesse, is the proper object of Charity (as it is of praising.)

2. It followes Faith and Hope in order of nature, as the effect followes its causes: for we therefore love God out of Charity, because by Faith and hope we tast in some measure how good God is, and his love shed abroad in our hearts. 1 *Iohn* 4. 16. 19. We have knowen and believed the love which God hath towards us, we love him because he loved us first.

3. There-

3. Therefore not love, but Faith is the first foundation of the ſpirituall building in man: not onely becauſe then the building begins, but alſo becauſe it ſuſtaines, and containes all the parts of it as alſo it hath the nature of a roote, as it doth confer power to fructifie.

4. A confuſe and remote inclination towards God goeth before Faith (a certaine ſhadow whereof is found in a certaine manner in all Creatures) *Act.* 17.27. That they might ſeeke the Lord, if happily they might find him by ſeeking him, but it is rather an ineffectuall *Velleitas* woulding (as they call it) to love God, then a true love.

5. That diſtinction of the *Scholemen*, betweene the naturall and ſupernaturall love of God, that is, whereby they make one love of God, as it is the beginning and end of nature, and another as it is the beginning and end of grace, is an idle figment. Neither indeed can a man ſince the fall, by the ſtrength of nature without Faith, love GOD above all, no not with that love which they call naturall.

6. The love of Charity is of Union, well-pleaſedneſſe, and good will: for thoſe are as it were the parts of Charity, and they are alwayes contained in it, if it be true, namely deſire of Union, wel-pleaſedneſſe of enjoying, and affection of good will.

7. Love of Union is that affection, whereby we would be joyned together with GOD. 2 *Corinthians* 5. 8. It is our deſire to be abſent from the body, and to be preſent with the Lord.

8. There is alſo love of Union, in GOD towards us. *Eph.* 2.4.13. He loved us with much love. You who were far off, are made neere. But his love is out of the aboundance of goodneſſe, becauſe he expects no profit out of us: for we are unprofitable ſervants to GOD. *Luc.* 17. 10. *Iohn.* 22. 2. 23. But our love

towards him is out of the want of goodneſſe, becauſe we ſtand in need of God. 2. *Cor.* 5. 4. We groane being burdened——that mortality may bee ſwallowed up of life.

9. Therefore our love as it is love of Union with God, is in part, that love which is called love of concupiſcence or deſire: becauſe we doe properly deſire God to our ſelves, becauſe wee hope to have profit from him and our eternall bleſſednesſe.

10. Yet the higheſt end of this love ought to be God himſelfe.

11. Love of wel-pleaſedneſſe is that affection, whereby we doe approve of all that that is in God, and reſt in his moſt excellent goodneſſe. *Rev.* 7. 12. Bleſſing and glory, and wiſdom, and thankſgiving, and honour and power, and ſtrength unto our God for ever, and ever, *Amen.*

12. God alſo hath love of wel-pleaſednesſe towards us, *Heb.* 13. 16. But his wel-pleaſedneſſe is in thoſe good things which are communicated by him to us: but our wel-pleaſedneſſe is in that goodneſſe, and Divine perfection which in no ſort depends upon us.

13. Love of good will, is that affection whereby we yield our ſelves wholy to God, and we wil, and endeavour that all things be given to him which pertaine to his glory. *Revel.* 4. 10, 11. They fell downe and caſt their crownes before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power. 1 *Cor.* 10. 31. Doe all to the glory of God.

14. God in bearing us good will, doth make us good, by conferring that good which he willeth: but we cannot properly beſtow any good upon him, but only acknowledge with the heart, publiſh by words, and declare in ſome meaſure by deeds that goodneſſe which he hath.

15. That mutuall Charity which is between God and

and the faithfull, hath in it selfe some respect of friendship. *Iohn* 15. 15. I have called you friends, because I have made knowen all things which I have heard from my Father.

16. In this friendship although there is not found that equality which is among men that are friends, yet that equality which is possible doth appeare in a certaine inward communion which is exercised betweene God, and the faithfull: in which respect God is said to reveale his secrets to the faithfull. *Psalm* 25, 14. *Iohn* 15.

15. And to be as it were familiar by conversant with them. *Revel.* 3. 20. If any shall heare my voyce, and shall open the doore, I will goe in to him, and sup with him, and hee with me. *Iohn* 14. 23. If any love me, hee will keepe my Word; And my Father will love him; and we will come to him, and dwell with him.

17. Charity doth implicitly containe in it the keeping and fulfilling of all the Commandements of God. *Rom.* 13. 10. 1 *Iohn* 2. 5. and 3. 18. For he cannot truly love God who doth not study to please him in all things, and to be like him. 1 *Iohn* 4. 17. Herein is our Charity made perfect---that as he is, such also are we.

18. The manner of our Charity towards God is that it be caried to him, as to that which is simply the highest good and end; so that neither God, nor the love of God, is principally and lastly to be referred to any thing else: because such love should be mercenary. *Iohn* 6. 26. Ye seeke me, because yee eate of the loaves and were filled.

19. Yet wee may love God as our reward. *Genesis* 15. 2. And with respect of other good things, as of a reward. *Gen.* 17. 2.

20. The degree of Charity towards God ought to be the highest, first in respect of the object, or as they say objectively, that is, willing a greater good to him

then to any. 2. In regard of esteeme, or as some speake, appretiatively, that is, preferring him and his will before all other things, even our own life. *Matt.* 10. 37. *Luc.* 14. 26. So that we rather choose to die then to transgresse even the least of his Commandements. 3. Intensively, that is, in respect of the vehement indeavour, in the application of all the faculties to the loving of God. *Deut.* 6. 5. Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy strength.

21. According to this description of Charity it is rightly said of some Divines, that God is only to be loved: that is, simply, by it selfe and according to all the parts of Charity (namely with affection of good will, desire of Union, and well-pleasednesse of enjoying in the highest degree) although our neighbour also is to be beloved in a certaine respect, for another thing, in part and in a lower degree.

22. To this Charity is opposed that feare which hath torment, by the presence of God and feare of punishment to be inflicted by him, 1 *Iohn* 4. 18. Perfect love casteth out feare: because feare hath torment.

23. Hence Charity being perfected casteth out feare, *Ibid.* Because that feare is an horror arising from the apprehension of evill, by reason of the presence of God: and so is opposed to Charity, which is caried unto God, as unto that which is absolutly good.

24. Secondly, there is opposed to it an enstranging from God, which is called by some hatred of abomination. *Psalm* 14. 3. *Iohn* 3. 20. They are all gone out of the way. He hates the light, for as Charity consists in affection of union, so this enstranging is in disjunction. But that hatred of God is most contrary to the love of God, which is called hatred of enmity. *Iohn* 13. 23, 24, 25. They have hated both me and my Father. For as the love of Charity is in good will: so this enmity against God, is in that that ungodly men doe desire and

will ill to him if it might be, that he were not, or at leaſt that he were not ſuch an one as he is.

25. For although if God be apprehended ſo as he is in himſelfe, he cannot be the object of hatred; yet as he is apprehended as one that taketh vengeance on ſinners, ſo far forth he is often hated of the ſame ſinners: becauſe in that reſpect he is moſt contrary to them, *Iob.* 3. 20. Whoſoever evill doth, hateth the light, neither commeth to the light, leaſt his deeds be reproved. For as the love of God is in the godly the cauſe that they have impiety contrary to God; ſo the love of iniquity in the ungodly cauſeth that they hate God as contrary to their iniquity.

26. But the degrees by which men aſcend to this height of ungodlineſſe are theſe. 1. Sinners love themſelves inordinatly. 2. They will that which pleaſeth themſelves, although it be contrary to the Law of God. 3. They hate the Law: becauſe it is contrary to this deſire. 4. They hate God himſelfe who is the giver and author of ſuch a Law.

27. The love of this world alſo is oppoſed to the Charity towards God. 1 *Iohn* 2.15. Becauſe this world agreeth not with God & his will. There *Verſe* 16. If any love the world, the love of the Father is not in him. Becauſe whatſoever is in the world is not of the Father.

28. For as the perfection of Charity is in this that the mind doth reſt in God, ſo it muſt needs be againſt Charity that the minde doth reſt in that which is contrary to God.

29. Charity is no more the forme of other vertues, then any vertue commanding or ordering the acts of another is the forme of it: but becauſe thoſe acts which in their nature doe not reſpect God are referred to him by Charity, and in him ſuch acts are perfected, therefore by a metaphor it is not amiſſe called the forme of thoſe acts, and of the vertues alſo from which they come.

30. But Charity cannot be the intrinsecall forme of Faith: because in its nature it followes Faith as an effect followes the cause, it doth not goe before as a cause doth the effect.

31. Neither is faith extrinsecally directed toward God by love; but in its proper and internal nature it respects God as its object.

32. Iustification of Faith doth in no sort depend upon Charity (as the Papists will have it) but upon the proper object of Faith.

33. Where Faith is said to worke by love. *Gal.* 5. 6. It is not because all efficacy of Faith depends upō charity as upon a cause: but because Faith doth shew forth and exercise its efficacy in the stirring up of Charity.

34. The particle, by, doth not there shew a formall cause: but as it were an instrumentall; as when God is said to regenerate us by the word.

35. That Faith which is without works is said to be Dead. *Iames* 2. 26. Not because the life of Faith doth flow from workes: but because workes are secondarily flowing from the life of Faith.

36. Faith is said to be perfected by workes. *Iames* 2. 22. Not with an essentiall perfection, as the effect is perfected by the cause: but by a complemental perfection, as the cause is perfected, or made actually compleat, in the producing of the effect.

37. Because the object of Charity is the very goodnesse of God, as it is in it selfe, but Faith and Hope doe respect God as he is propounded to us to be apprehended: therefore that inclination of the mind toward God which belongs to Charity, doth more evidently and constantly appeare in weake believers, then the speciall acts of Faith or Hope: because the goodnesse of God is more manifest in it selfe, then the way of apprehending it; which is represented to us in this life, as it were darkly.

CHAP.

CHAPTER VIII.

Of hearing of the Word.

1. FRom these vertues of Religiō towards God, Faith, Hope, and Charity, there ariseth a double act of Religion which respects that spirituall communion which is exercised betweene God and us: Hearing of the word, and Prayer.

2. The reason or foundation of this distribution is in this, that we doe affect God with religious worship, when we yeild him due honour, whether this be by receiving that which he him selfe propounds to us, or by offering that which may be received by him according to his perfection; for in both respects we doe that which is immediatly, and directly honorable to God.

3. The first act of Religion therefore is about those things which are communicated to us from God: and the other is about those things which are yeilded to God from us.

4. Hearing the word is a religious receiving of the will of God.

5. Therefore hearing is here taken for any receiving of the words of God, whether they be communicated to us by preaching, or by reading, or any other way, because God is wont to worke in a singular manner, and by his own institution in the preaching and hearing of the Word.

6. Therefore this word ought not to be taken so strictly, that it should either chiefly, or necessarily include alwayes the outward sence of hearing: but that it may note any percieving of the will of God, and chiefly set forth an inward receiving and subjection.

7. The receiving of the Word consists of two parts, Attention of mind, and intention of will.

8. Attention is an applying of the understanding to perceive the revealed will of God. *Acts* 16.14. The Lord opened the heart of *Lydia*, that she might attend to the things which were spoken by *Paul*. It is often called in the Scripture especially in the Old Testament, A seeking of the will of God, or of God himselfe, to set forth that great desire wherewith we should be carried to know Gods Will, as to the finding out of some thing which we can by no meanes want. *Esay* 58.2. Yet they seeke me dayly, and delight to know my wayes; as a Nation which doth righteousnesse and doth not forsake the judgement of their God, they inquire of me the ordinances of Iustice, they delight in approching to God.

9. In this attention there needeth that providence whereby we may discerne, what that is that God willeth. *Rom.* 12.2. That yee may prove what is that good, pleasing, and perfect Will of God: which when it is perceived, we must not deliberate further, whether it be good, or to be observed or no: for the will of God it selfe is the last bound of all religious inquiry. *Gal.* 1. 15.16. When it pleased GOD to reveale his Sonne in mee, I did not consult with flesh and blood.

10. Intention is an applying of our will to a religious observance of the will of God already perceived. *Psal.* 119.106. I have sworn and will performe it, that I will keepe thy righteous judgement.

11. The purpose of the intention ought to be so strong and firme, that without all exception we be ready to observe whatsoever God will command. *Ier.* 42. 5,6. The Lord be a true and faithfull witnesse betweene us, if we doe not even according to all things for the which the Lord thy God shall send thee to us: whether it be good, or whether it be evill, we will obey the voyce of the Lord our God.

12. In respect of this intention the Law of God it selfe

selfe is said to be in the heart of a believer. *Psal.* 40. 9. & 119. 11. *Ier.* 31. 33. *Heb.* 8. 10.

13. This hearing that it may be right, ought to be from religious obseruance, bringing subiection of the inward acts, and inclinations of the mind. *Romans* 6. 17. From the heart yee obeyed that forme of doctrine to which yee were deliuered.

14. But that it may be truly religious, It is requisite, first that it arise from Faith, whereby we believe that to be the word of truth which God reueales unto us, and also are accordingly affected toward it. *Hebr.* 4. 2. The word being heard did not profit them, not being mingled with Faith in them that heard it. *Luc.* 24. 32. Did not our hearts burne in us whileſt he spake to us?

15. By this Faith we cleave to the word. *Psa.* 119. 31. And the word it selfe cleaues unto, and is ingrafted in us, unto saluation, *Iames* 1. 21. That ingrafted word.

16. Secondly the same hearing must flow from that hope, whereby we doe embrace that which God hath promised as the word of life, also expecting life by it. *Deut.* 32. 47. *Iohn* 5. 39. It is your life, yee looke in them to finde eternall life.

17. By this hope it comes to passe that the faithfull bring forth fruit with patience. *Luc.* 8. 15.

18. In like manner it must have love joyned with it, whereby we cleave to the same word, or to God reuealing himselfe to us in that word as simply good. *Psa.* 119. 97. How doe I love thy Law. 1 *Theſſ.* 2. 10. They received not the love of the truth, that they might be saued.

19. In respect of this love the Word of God doth dwell plentifully in the faithfull, *Coloſſians* 3. 16. So as they are also transformed into the forme and fashion of it, *Romans* 6. 17.

20. Such an hearing of the Word of God is the true, and proper worship of God. 1. Because it doth

immediatly and directly bring ſpirituall honour to God, for although the act of hearing is moſt properly directed to our receiving of the Will of God, yet becauſe in the manner of receiving we doe ſubject our conſciences to God, therefore we give him that honour of power, and Divine truth in the aknowledgement whereof his religious worſhip is exerciſed. 2. Becauſe it containeth a direct, and immediate, exercise of Faith, Hope, and Love, in which the worſhip of God doth moſt eſſentially conſiſt.

21. Hence no word or ſentence of men, ought to be mingled with the word of God, and propounded in the ſame manner with it, leaſt by this meanes we doe in ſome ſort worſhip men inſtead of God.

22. Unto this hearing that pride is moſt formally oppoſed whereby one doth ſo affect his owne exceellency, that he will not be ſubject to the Will of God. For although this pride is contrary to humility of religion, and obedience, or obedience in generall, yet it ſeemeth to be moſt properly oppoſite to them in this act of religion: becauſe a proud man, as he is ſuch, is ſo far from ſubjecting himſelfe to the will of another, as to a Law, that he would have his own will inſtead of a Law. *Ierem.* 13.15. Heare and give eare: be not proud, for the Lord hath ſpoken. *Ier.* 5.5. They have broken the yoke, they have burſt the bonds.

23. The proper act as it were of this pride is that contempt whereby one doth ſet at naught either God or the Will of God and obſervance of it, 2. *Sam.* 12.9. Why haſt thou deſpiſed the Word of the Lord, in doing that which is evill in his Eyes.

24. Hence pride is ſaid to be the cauſe of all other ſins, for a double reaſon. 1. Becauſe all other ſinnes are referred in a certaine manner to that excellency which is ſeene in pride as to an end. 2. Becauſe pride caſteth away from it ſelfe in contempt the govern-

ment

ment of the word, by the power whereof alone sin is avoyded.

25. Hence there is in every sin found some respect of pride, but especially in those which are committed upon deliberate counsell.

26. Hence also all consultation with the world, flesh or wisdome of the flesh in those things which pertaine to religion, is opposed to the hearing of the Word. *Romans 8. 7. Gal. 1. 16.*

27. For as by pride men doe altogether refuse to subject themselves to the will of God: So by these consultations of those things which are not after God, they doe seeke to themselves as it were other Gods, to whom they may be subject.

28. The most accursed opposition to hearing of the word of God is in consulting with the Devills. *Esay 8. 19. Deut. 18. 11, 12, 13, 14, 15.* Where a certaine religious Faith, and Hope due to God only, is transferred either explicitly or implicitly to the enemies of God.

29. Hence it is that Faith is wont chiefly to be required in such consultations by those who are the masters of such Arts.

30. By vertue of this Faith there is a certaine covenant entred into with the Devill, with some religion; if not openly and expressively, at least secretly and implyedly.

31. But although one have not a direct intentation to aske counsell of the Devill, yet if he doe that which either of its owne nature, or by use and application which it hath doth infer a compellation of the Devill to receive his helpe or counsell, he is made partaker of the same sin.

32. Therefore all arts brought in by instinct of the Devill, for the knowing of secrets are in this respect to bee condemned.

33. All divination therefore which is neither groun-

grounded upon certaine revelation of God, nor the course of nature ordained by God in things created, is to be condemned.

34. All applying of things or words either to predictions, or those operations to which they have no disposition, either by their nature, or Gods Ordinance, is to be condemned.

35. As the helpe of the Devill is sought by such like courses, they doe containe in themselves a certaine invocation of him, and so are opposed to calling upon God: but as certaine revelation is expected, or a submission of mind used to the receiving and executing his commands, so they are opposed to the hearing of the word of God.

36. This communion therefore with the Devill is not only in this respect unlawfull, because it is joyned with fraud and seducing, but also because of its own nature it is contrary to true religion.

37. For we have not civill communion or fellowship with the Devill: religious communion we cannot have, no not as some of old had with the good Angels, who are ministring spirits, for our good sent of God for that purpose.

38. Whatsoever therefore we doe with the Devill besides those things which pertaine to the resisting of him as the enemy of our soules, it makes to the violating of true religion, and is a certaine perverse religion.

39. If he seeme sometime to be subject to the command of men, by vertue of certaine inchantements, it is only a shew of subjection, that by that meanes he may more eatily rule over men: therefore he doth not hinder, but only colour that religious subjection which men performe to him in that communion.

40. All those doe in part communicate with such sins, who by words, figures, & such like things of no sufficient vertue, doe desire to cure diseases in others, or suffer such

such things in themselves or others for that end.

41. Sympathies, and Antipathies, and specificall vertues which are found in some things are hereby differenced from such inchantements, in that the common experience of all men, doth acknowledge these: there is some Faith required in those; but in these none.

42. A strong imagination doth peradventure concurre in many to make these meanes effectuall; but that also doth often arise from a certaine religious Faith: neither can it effect any thing in parents for children, or in men for Cattell, without a certaine diabolicall operation accompanying it.

43. They that are most given to the hearing of the word, as they doe least of all care for such acts, so they doe receive the least fruit by them.

CHAPTER IX.

Of Prayer.

1. PRayer is a religious representing of our will before God, that God may be as it were affected with it.

2. It is an act of religion, because of its own nature it yeildeth to him that is prayed unto that sufficiency and efficiency of knowledge, power, and goodnesse which is proper to God.

3. Hence it cannot be directed to any other beside God only, without manifest idolatry.

4. It ariseth first from Faith. *Rom.* 10.14. How shall they call on him in whom they have not believed? Namely from that Faith whereby we doe believe that God is first omniscient, who knoweth all things, and so the inward affections and motions of our hearts, for in them chiefly the essence of Prayer doth consist: secondly, that he is omnipotent, who can doe what he will

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in fulfilling our desires; thirdly, that he is the author and giver of every good thing: Fourthly, that he doth allow and accept our Prayer through Christ.

5. Hence all our Prayers are to be offered to God in the name and mediation of Christ, by the power of a justifying Faith. *Iohn* 14.13.14. & 16.23. Whatsoever ye shall aske of the Father in my name.

6. It ariseth also from that hope whereby we expect the fruit desired from our prayers from God. *Rom.*8. 23.26. We groane expecting the adoption. The Spirit maketh request for us with groanes that cannot be expressed.

7. Lastly, it ariseth from Charity, whereby we desire both to partake of and celebrate the goodnesse of God. *Psalme* 34 4.9. Magnifie the Lord with me, and let us extoll his name together. Taste and see that the Lord is good, blessed is the man that trusts in him.

8. Hence Charity to our neighbour also is necessarily required that Prayer be accepted of God. The fist petition of the Lords Prayer.

9. Prayer differs from hearing the word, in that hearing is conversant about the will of God, but Prayer about our will: in hearing the word we receive the Will of God, but in Prayer we offer our will to God, that it may be received by him.

10. But it is not a simple will or desire, but a representation of the will or the will exhibited and represented before God. For it is not sufficient to prayer, that we desire to have something, for so prophane men, because they doe most desire to have, should pray most; but there is required also a desire to obtaine that of God, and a wil to seeke the same of him, and then a representing or insinuating of this desire before God.

11. But this representation is done first and essentially in the will it selfe, as it being converted to God, doth as it were by an act stretched forth, represent unto him its inclination and desire.

12. Hence

12. Hence the Prayers of the godly are called in the Scriptures desires, *Psal.* 10. 17. And unspeakeable groanes *Rom.* 8. 26.

13. In the second place and by way of signe, this representation is made in the understanding, as it conceiving an inward word, doth expresse the affections of the will before God.

14. Hence the prayers of the faithfull are also called words, and speeches whereby they speake to God, not first and chiefly outwardly, but inwardly. *Hos.* 14. 2. Take unto you words, and turne unto the Lord. Say unto him, pardon, &c.

15. Prayer therefore is formally an act of the will; yet withall there is required to it both an antecedent act of the mind whereby we understand, what, of whom, for what, and how we must pray; and a consequent act whereby we conceive and expresse with a certaine word of the mind, prayer it selfe.

16. Hence together with intention or the act of the will, there is also required attention in Prayer, both to God to whom we pray, and to the thing whereof we pray, and also to the Prayer it selfe; for we must not only pray with the Spirit, but with understanding also. 1 *Corinthians* 14. 15. I will pray with the spirit, I but will pray with understanding also.

17. This representation must be submisse and humble, for otherwise it would not be a religious praying directed from a subject Creature to the highest God and Creator, but either a command of a superior to an inferior, or a familiar conference as it were, such as is among equalls. *Gen.* 18. 27. Behold now I would speake unto the Lord, although I am dust and ashes. *Psalme* 95. 6. Come let us bow, and fall downe, and bend the knees before the Lord that made us.

18. The generall end of Prayer is, that we may as it were affect or move GOD; whence it is that the faith-

faithfull are said by their prayers as it were mightily to prevaile with God, *Genesis* 32. 28. *Hos.* 12.4,5. And as it were to strike, *Rom.*15. 30.

19. For although that difference is true which some put between those prayers which are directed to men, and those which are made to God: that they that pray to men doe affect those to whom they pray, and in some measure dispose them to that which they desire: but those who pray to God, doe not so much affect God as themselves, and dispose themselves to those things they desire: yet God is pleased so to commend the force and efficacy of Prayer to us, that he declares himselfe to be affected, and as it were moved with it. And that because our prayer is the meanes, by the interceding of which, and no otherwise, God will Communicate many things unto us, whence also they who aske some thing of GOD, are said to afforord helpe to effect it, 2.*Cor.*2.11.

20. For we doe not therefore pray to God that we may make knowne our desires to him not knowing them, who understands alwayes a far off. *Psal.*139.2. That is, when as yet they are not in our minds: neither that we may move him to our mind who was unwilling, with whom there is no change or shadow of turning. *Iames* 1.17. But that we may by our prayer obtaine that of him which we believe he is willing to. 1.*Iohn* 5. 14. This is our confidence which we have towards God, that if we aske him any thing according to his will, he heareth us.

21. Hence the firmenesse and unchangeableneſse of Gods providence doth not take away, but establish the prayers of the faithfull, and the most sure apprehension of it by Faith doth not make the true believers slothfull, but doth more stir them up to pray. 1.*Chr.*17. 25,26,27. Thou O my God, hast revealed to the eare of thy servant, that thou wilt build him an house.

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Therefore hath thy ſervant been bold to pray before thee, &c.

22. Hence alſo we muſt pray inſtantly and continually; inſtantly, becauſe our prayer is a neceſſary meanes for Gods glory, and our good. Continually, becauſe ſuch a diſpoſition of will is never to be caſt off, and the act of it alſo is daily to be exerciſed, as occaſion is offered to us.

23. The adjuncts of Prayer are confeſſion, and a promiſe made to God: for theſe two are alwayes either expreſly or implicitly uſed in every acceptable Prayer to God, and in every part of it.

24. For becauſe we doe by Prayer fly unto the mercy of God, as to the fountaine of all good, either communicated, or to be communicated to us, in ſo doing we confeſſe that we are miſerable in our ſelves and deſtitute of all good, becauſe alſo we endeavour as it were, to affect and move God by our deſires; therefore alſo we profeſſe that our minds are ſutably affected about the ſame things, and doe promiſe them to be ſo affected for time to come; neither can ſuch like affections be abſent from our prayers, without a certaine mocking of GOD.

25. Confeſſion is an humble and penitentiall acknowledgement of our offence, guiltineſſe and miſery. *Pſ.* 32. 5.

26. The end and uſe of this confeſſion is. Firſt, that God may be juſtified and may have glory in his judgements. *Pſa.* 51. 6. Secondly, that we may be diſpoſed to obtaine the glory of God. *Pſal.* 3. 25. Thirdly, that the grace that is granted, may more clearely appeare.

27. The manner is divers, according to the diverſity of ſinners. For ſins not knowen, are to be confeſſed generally. *Pſa.* 19. 13. But knowen ſins ſpecially, even according to the nature and grievouſneſſe of every one, *Ezra.* 9. 14.

28. A promiſe required in Prayer is a teſtifying of a purpoſe agreeable to Prayer. 29. This

29. This purpose is a determination of the will to prosecute that with an earnest endeavour, which we pray to God that it may be, *Psal.* 119. 106. 112. Compared with the following verses.

30. But wee prosecute that wee pray for, both by those meanes which of their own nature are necessary to that end, and also by other meanes, the determination whereof depends upon contingent circumstances, and upon our election.

31. A promise of the latter kind made to God distinctly, and upon deliberate counsell, is by a certaine appropriation called a vow.

32. Hence every vow must be, First, of a thing neither impossible, nor simplie necessary, but which may be freely performed according to our pleasure by the ordinary favour of God. Secondly, of a thing neither evill nor vaine, but lawfull and good in respect of all circumstances. Thirdly, it must be referred only to God as the object to whom we vow, and to his honour as the prime end, although it may be ordered to ours, and others edification and use.

33. Prayer in respect of the manner is either ejaculatory, or a short lifting up of the desire, where the mind doth either not wholy, or not long attend Prayer. *Psal.* 129. 8. *Nehem.* 2. 4. Or a continued order of Praying.

34. That ought to be more frequent, as that which cannot be hindered by ordinary businesses; but this must be at set times, as being more solemne, and not admitting the distraction of other thoughts.

35. But both of them is either mentall, or vocall.

36. Mentall is that which is performed in the will, mind, and affection, without any signe purposely adjoyned. *Nehem.* 2. 4. 1. *Sam.* 1. 13.

37. Vocall is that which draweth forth the inward desire of the mind even in words. *Hos.* 14. 2.

38. The

38. The voyce is oft times necessary in prayer to expresse, stirup, continue, and increase the inward affection of the mind: for although the affection ought to goe before the voyce, and the voyce to be conformable to the affection; yet whileſt that it is religiously expressed by the voyce, it hath a certaine reflexion upon the mind it selfe, whereby it is more enkindled, and getteth greater strength. The voyce also is necessary in its measure, that the body may together with the soule be exercised in this part of religion.

39. Hence therefore neither is that speech to be used which he that prayeth understandeth not, and whereby he cannot expresse his conceivings; for such a repeating of unknowen words is not properly the speech of a man, because it is no more formed of the inward conceivings then those words which are sometime uttered by a Parrot, and so it cannot distinctly expresse the inward conceivings of the mind, in which prayer doth primarily consist.

40. Neither also must the speech be long, or repeating the same thing often. *Mat.* 6. 7. Unleſse it be out of the abundance of the heart: for then neither long prayers, nor divers repeatings are vaine or to no purpose; but most acceptable to God: as doth sufficiently appeare by approved examples of such prayers which are mentioned in the Scriptures.

41. Neither finally ought there to be such care of words which may any way diminish due attention, either to God, or to the subject matter, or to the inward affection of the mind.

42. In vocall prayer if it be solemne, there are also those gestures required which become the majesty of God, our baseneſse, and the nature of the matter it selfe.

43. Vocall prayer is either in prose, or in Meter.

44. In meter singing is joyned, and therefore there must be more care of the speech and tone, then in prose.

45. But

45. But the melody of singing is ordained for a certaine spirituall delight, whereby the mind is detained in the meditation of the thing that is sung.

46. For there is a more distinct meditation comes between the word, and the lifting up of the heart, then in other prayers: so that the next and immediat fruit of a *Psalme*, is our edification in Faith and obedience.

47. Yet because the lifting up of the heart to God is togeather required, *Simul & consequenter*, and going along with the thing that is sung, and it is also the end of that meditation; therefore we are said to sing in our heart to the Lord, *Col.* 3. 16. And *Psalmes* that are sung have the consideration of Prayers.

48. But because this religious melody hath the respect of prayers: therefore it is not so fit, that the decalogue, and other such like which doe not partake the nature of prayer be turned into Meter, and be sung in stead of *Psalmes*.

49. But because singing doth immediatly respect our edification, and also doth set forth in its own nature, a certaine gladnesse of the mind, *Iames* 5. 13. therefore the very same gestures which are meet in other prayers, are not required in such like exercises.

50. Secondly, prayer is either solitary, or with others.

51. In that which is had with others if it be prose, one goeth before in voyce, and the rest follow in affection, and Faith, which they ought to declare, in the end, by saying, *Amen*. *Nehem.* 8. 7. 1. *Cor.* 14. 16.

52. Hence, *Alternatio precum* enterchanging of prayers by Anthemes: distribution of parts betweene the Minister and People; and repeating of words propounded by the Minister, by the subsequent voyce of the people, is not to be approved.

53. But in the melody of singing, because it tendeth to our mutuall edification, attention, and stirring up of pious affections among us one toward another. *Col.* 3. 16. Therefore all doe joyne their voyces

together. 1. *Chronicles* 16. 35. *Marc.* 14. 26.

54. In thoſe prayers which are had with others, ſuch ſpeech muſt be uſed which is underſtood of others. 1. *Co.* 14.

55. Hence that broken muſick which excludes underſtanding, muſt be abſent from thoſe ſacred exerciſes of piety at leaſt which we have with others.

56. The kinds of prayer are two, Petition, and thankſgiving. *Phil.* 4. 6. In every thing let your requeſts be made knowne to God in prayers, and deprecation, with giving of thankes.

57. Petition is a prayer of that which is wanting, that we may obtaine it *Matthew* 7. 7. Aske, and it ſhall be given you: Seeke, and yee ſhall finde; Knock, and it ſhall be opened to you.

58. Alwayes that which we aske is wanting, either wholy, or in part, or in our feeling, or finally in reſpect of the act, or in reſpect of the continuance of it.

59. Hence, a ſence of our emptineſſe and want, together with an apprehenſion of ſufficiency, whereby our inſufficiency may be ſupplied, is neceſſarily required to make a petition aright.

60. The vertue and efficacy of petition is not in deferring, or in ſatisfying, as the Papiſts would have it, but in impetration onely.

61. To impetrate is properly to have the force of a meanes to obtaine ſome good freely from another.

62. Therefore all good works, or all obſervance, although as it flowes from Faith, hath ſome power to obtaine bleſſings from God by vertue of that promiſe, whereby he appointeth a free reward to them; whence alſo Reall Prayer diſtinguiſhed from vocall & mentall, is called by ſome a good worke, although very improperly: yet petition, doth obtaine in a ſpeciall manner, not only as it is a chiefe part of obedience, but alſo becauſe it hath in its proper nature this end and uſe, as it is a formall act of Faith

and hope, by which we receive all good things from God.

63. But this impetration doth not properly respect the justice of God, but his mercy and kindnesse.

64. Hence we receive every good thing we aske, not from the hand of justice, but grace.

65. Petition, because it doth most formally flow from Faith and Hope, therefore it is in the same manner conversant about good things to be asked as those vertues are conversant about their secundary objects, that is, those things which they apprehend, are to bee communicated to us from God.

66. Hence those things onely are to be asked absolutly which are necessary for Gods glory and our salvation: but other things with a secret subjection to the most wise disposing of God.

67. Hence both the manner, and particular time to communicate this or that upon us, ought not to be prescribed to God in our prayers; yet it is lawfull to pray God to heare us speedily, *Psalme* 102.3. Heare me speedily. Because hee hath promised to doe this, *Luke* 18.8. Hee will avenge them quickly. Yet wee may not define the fit time of this hastening.

68. But because petition flowes also from Charity, hence those things also are to be desired, and asked in prayers, which doe most make to the celebration of the glory and goodnesse of God.

69. Hence also we aske not only for our selves, but for all other also, who either or may be partakers with us of the same goodnesse of God. 1. *Tim.* 2. 1, 2, 3.

70. The Patriarchs and Prophets did not only in their blessings pray well when they uttered their desires, but also did promise well in the name of the Lord: the *Hebrew* words are wont to containe both, Let God give, or God shall give. *Gen.* 27, 30.

71. Therefore although we may not peculiarly pray for

for the dead, because such prayer hath neither precept nor commendable example in Scriptures, nor finally any use or end: neither may we pray for all and every one living collectively that they may be saved, because we know the contrary is determined by God; yet we ought not wholly to reject any man living in particular from the communion of our prayers, neither for any enmity, nor for conjectures, or probable signes of reprobation.

72. Petition is twofold according to the respect of the object or thing which is asked for it is either Apprecation, or Deprecation.

73. Apprecation is petitioning for good things to be communicated.

74. Deprecation is petition for evill things to be removed. Intercession which is joyned to these two, 1. *Tim.* 2. 1. is a peculiar manner of deprecation, namely, when that evill which we desire to be removed is placed in some injury, done by men.

75. Unto deprecation there belongs, Complaints and lamentations, as adjuncts of it.

76. Complaint is a signification of our grief, of miseries as they are injuriously inflicted by men.

77. Unto these complaints imprecation is sometime joyned, whereby we wish some evill to those who are authors of evill. But this is ordinarily no further lawfull, then as it hath the force of deprecation, for the removing some greater evill by that evill which we wish to them, but the propheticall imprecations were also predictions.

78. Lamentation is a signification of our grief, of those miseries as they are sent by God.

79. Sometime fasting is added to deprecation as an outward adjunct.

80. Fasting is an abstinence from the helpes and comforts of this life, whereby humility is shewed as it were

were in a reall confeſſion, and we are made the more fit to make more effectuall prayers. 1. *Cor.* 7. 5. *Iael* 1. 14, 15, 16. *Dan.* 9. 2. 3.

81. Hence faſting conſidered by it ſelfe is not a good worke, and part of our obedience toward God, but as it diſpoſeth us to make more free, ardent, and more continued Prayers.

82. Hence alſo the ſame meaſure and time of faſting is not equally profitable, and neceſſary to all and every one.

83. Finally hence that way of faſting is moſt religious, when the whole mind is ſo attent to ſeeke God, that thereby it is called a way from the thought and care of thoſe things, which pertaine to the life preſent.

84. Thanksgiving is prayer, of thoſe things which we have received, that the honour may be given to God. *Pſ.* 50. 15. 23. I will deliver thee, that thou mayſt glorifie me. He that offereth praiſe doth glorifie me.

85. It is Prayer no leſſe then petition, becauſe whileſt we give thanks to God, we doe repreſent our will with a religious ſubmiſſion before God, that he may be as it were affected or moved, although not properly, to that end that we may receive ſomething from God, but rather that we may refer ſomething we have received unto him.

86. It is moſt properly of thoſe things which we have received: becauſe we muſt firſt be affected with the ſence of a benefit, before wee can give thankes to GOD in reſpect of it.

87. Yet thankes muſt be given, not only for thoſe things which we have actually and really received, but alſo for thoſe things we apprehend by Faith and Hope; partly becauſe the promiſe it ſelfe of theſe things is a benefit, which in ſome ſort is already ſaid to be beſtowed; and partly becauſe the things promiſed are apprehended with that certainty, that they doe affect the mind as things preſent. 88. Al-

88. Alſo that celebration of the praiſes of God belongs to thanckſgiving, which is exerciſed about thoſe perfections which are in God himſelfe, and doe ſhine forth in his works; but with a certaine reſpect to thoſe things we have received, namely as thoſe perfections are arguments that doe either illuſtrate that good which wee have received, or confirme the beſtowing of it. *Rev.* 4.8,9. Holy, holy, holy, Lord God Almighty --the living Creatures gave glory, and honour, and thankſgiving to him who ſate upon the Throne.

89. Hence for the right performance of thankſgiving there is required. 1. A knowledge of the bleſſings of God. 2. An applying of them to our ſelves by Faith and Hope. 3. A due eſtimation of them, together with an affection beſeeming.

90. The proper end of thankſgiving is to give the honour to God, for all thoſe things which we have received. *Pſal.* 50. 15. For if we ſo thincke of the good things we have received, that we either reſt in them, or glory in our ſelves, or aſcribe them only to ſecond cauſes, then thankſgiving is corrupted.

91. Hence thankſgiving is a ſecundary end of every religious petition: for he that doth rightly aske any thing of God; doth not only aske therefore that he may receive, much leſſe that he may ſpend it upon his luſts, *Iames* 4.3. But that that which is received may be againe referred to the glory of God who gave it. 2. *Cor.* 1. 11. You helping together by prayer for us, that for the gift beſtowed upon us by the meanes of many perſons, thankes may be given by many on our behalfe.

92. Hence in every petition, thankſgiving for that benefit which is asked, is expreſly or implicitly promiſed.

93. Hence thankſgiving in it ſelfe is more perfect and more noble then petition: becauſe in petition oftimes our good is reſpected, but in giving of thanks Gods honour only.

94. Hence thanksgiving is more attributed to the Angells, and to the blessed Spirits in the Scriptures, then petition.

95. By this act we are said not only to praise, and celebrate God, but also to extoll, blesse, magnifie, and glorifie him, and the like: all which are so to be understood, that they seth forth only a declaration, not a reall effecting of those things they make shew of.

96. If thanksgiving be more solemne, there must be sometimes a cheerfull solemnity joyned with it. *Esth.* 9. 19. For as a fasting when we deprecate a greater evill, doth both cause, and testifie our humiliation to be the greater; so in solemne joy for some speciall good communicated to us, outward mirth if it be moderate, and within the bounds of Temperance, doth make and testifie the same to be the greater.

97. Evills as evills can neither be the object of petition nor thanksgiving: yet afflictions as they are so directed by God, that they doe worke together for our good, may have the respect of both.

CHAPTER X.

Of an Oath.

1. THere be two manners of petition to be used upon occasion, which were brought in by reason of mans infirmity: an Oath, and a Lot.

2. But because these two manners are brought in upon such occasion, therefore they must not be usually frequented, but then only to be used where humane necessity requireth, and a waighty and just cause is in hand.

3. An Oath is a requesting of Gods Testimony to confirme the truth of our testimony. *Heb.* 6. 13. 16. Men sweare

sweare by him who is the greater: and an Oath for confirmation is to them an end of all strife.

4. An Oath became necessary after the fall of man, because man by sin had lost both that credit which ought to be given to his simple testimony, and that also which he ought to have given to the testimony of others.

5. That infirmity of man in giving credit to the testimony of others, is so great that it was in a manner necessary for God himself also to demeane himself to confirme his testimonies by the forme of an Oath. *Heb.* 6.13, 17. Which was more then needed in respect of Gods faithfulnesse, but not in respect of humane infirmity.

6. Yet God seeing he hath not any greater or superior Judge, *Heb.* 6.13. He cannot properly sweare, but this is prescribed to him metaphorically: because all that perfection of confirmation which is found in the Oathes of men, doth most perfectly agree to those testimonies of God.

7. But Gods Testimony is worthily called upon to confirme truth: because he is the highest truth who can neither deceive nor be deceived, *Heb.* 6.18. It cannot be that God should lie.

8. Hence in an Oath the worship of religion is given to God, as he is both acknowledged the Author of truth, and to be conscious of all our thoughts, as to whose eyes those things are naked and open which are most secret to all Creatures, & the rewarder of truth & falshood, and who provides for all things by an admirable providence, as being the living God. *Deut.* 6.13 Feare the Lord thy God, and worship him, and sweare by his name.

9. Hence we may not sweare by any Creature, but by God alone, who only is omniscient, the only law giver, and rewarder of those things which pertaine to conscience, and finally to be only religiously

worshipped. *Mat.* 5. 34. 35. & 23. 21. 22. *Iames* 5. 12.

10. Yet every thing considered in an Oath is not properly the worship of God, because it doth not directly tend to give honour to God: but to confirme the truth; but that request which is made in an Oath is worship, and in that respect to sweare by the true God, doth sometime in Scripture set forth true worship. *Deut.* 6. 13. *Esay* 48. 1. And an Oath it selfe is wont to be called worship.

11. In this requesting of the testimony of God, he who sweares doth make himselfe subject to Gods vengeance and curse, if he give false testimony, that is, if wittingly he deceive. Hence in every Oath there is implicitly or expresly an imprecation or cursing contained, *Nehem.* 10. 30. 2. *Cor.* 1. 23. Entred into a curse and an Oath. I call God to witnesse against my soule.

12. Hence is that forme of swearing, which is very frequent in the old Testament. So doe God to me, and more also: in which words there is a generall or indefinite curse contained, that the way of inflicting the evill may be committed to God.

13. Therefore there is so great religion of an Oath that it may admit no equivocation or mentall reservation; which things may have their place in play or ligher lesting, but cannot be used in the worship of God without great impiety. For this is nothing else but to mocke at GODS Iudgement.

14. Hence also there can no release, properly so called, commuting, or dispensation, and absolution from an Oath, come from man: although some oathes which were either unlawfull from the beginning, or afterward become so, may be by men pronounced to be void.

15. Because it is a testimony of a thing done, or to be done, therefore an Oath that confirmes a testimony

is

is distinguished into an assertory, and promissory Oath.

16. An assertory Oath is of a thing past, or present. 2. *Cor.* 1. 23. A promissory Oath under which a comminatory is contained, is of a thing to come. 1. *Samuel* 20. 12, 13, 14.

17. An assertory Oath, because it is of a thing already done, doth not bind to doe any thing, but doth only confirme the truth of the thing done.

18. But this assertion doth immediatly respect the judgement of him that sweareth, being grounded on those arguments which are wont to be called infallible, so as an Oath that agrees with such a judgement, is to be accounted for true, although it should differ from the thing it selfe: because it doth not respect the thing it selfe, but by meanes of such a judgement: whence also the *Romans* did use that most considerate word I thinke, even then when being sworne they spake those things which they were sure of.

19. A promissory Oath hath in it the force of an assertory Oath, as it testifieth a present firme intention of the mind, but it doth moreover bind to doe that which is declared to be intended.

20. But it binds so far only as one can bind himselfe, that is, to that which both *De facto & de jure* in deed and in right, he may performe, and so must be alwayes of a thing lawfull and possible.

21. Such an Oath bindeth to the fulfilling of it, although the Oath was unlawfull in respect of the manner, or the thing promised bring dammage with it to him that promised. *Ios.* 9. 19. *Ps.* 15. 4.

22. But if the Oath be against the Commandements of God, it doth not bind: because an Oath ought not to be a bond of iniquity.

23. Yet an Oath made in some manner against the command of God doth sometime bind, as when the *Iewes* to whom freedome was promised, did sweare to

be subject to strangers into whose power they came.

24. A promissory Oath whereby something is promised to man only for his sake, doth cease to bind, if he to whom the promise is made, doth either remit or take away that foundation whereupon it was grounded.

25. An Oath is lawfull and honest for Christians. 1. Because it is of the Law of nature, or morall Law which is not abrogated. 2. Because it pertaines to Gods honour, and Charity to our neighbour. 3. Because there are commendable examples of Oathes used even in the new Testament. 2. *Cor.* 1.23. *Rev.* 6.10.

26. Christ in the fifth of *Matthew* doth not condemne every Oath, but such as are rash, indirect, and made by the Creatures.

27. *Iames Chap.* 5. *Ver.* 12. Doth condemne the same abuse of an Oath, and not all swearing, whereby his repeating the words of Christ he doth manifestly shew, that those words of Christ sweare not at all, doe make one sentence with those that follow, neither by Heaven, &c. And so are to be understood as joyned together not divided asunder.

28. Amen, Amen is not a forme of swearing, but only of a grave asseveration. Those words, *Hebr.* 6.14. Surely blessing I will blesse thee, doe not containe the forme, but the matter only of that Oath which is, *Gen.* 22. 16. 17. neither doth the word, Amen, appeare there, either in the *Greeke* or *Hebrew*, as some have rashly imagined.

29. The words of an Oath are to be interpreted in the Court of conscience, according to the meaning of him that swore, if he dealt simply and candidly: if not, then according to his meaning, whom he would deceive, or to whom he sware. But in the outward Court the words of them that sweare, are to bee taken as they are commonly understood.

30. A perjured man is not to speake properly, but such

such an one, that either sweares against his conscience or wittingly and willingly departs from that which he did lawfully sweare.

31. Faith that is confirmed by a lawfull Oath, is to be kept, the same circumstances remaining, even to enemies, theeves, and Pirates: for if the respect of the persons doth not make the Oath unlawfull: it cannot make it of no force.

32. An Oath that is extorted by feare, doth not cease to bind in that respect: because those acts which are said to be extorted from a man by feare, if they proceed from counsell, they are simply voluntary, although not absolutly *Spontaneous*, or of good will.

33. They that doe not use reason so as they cannot understand the nature of an Oath, are not capable of an Oath.

34. To require an Oath of him who will sweare by false Gods, is not of it selfe a sin. *Gen.* 31. 53.

35. An Oath of a Christian may given concerning his innocency, which cannot be reprehended by any certaine arguments, ought to put an end to controversies pertaining thereto. *Exod.* 22. 11. *Heb.* 6. 16.

36. A simple Oath made only in words binds as the most solemne Oath.

37. That solemnity which is used in some places in touching and kissing a booke, is altogether of the same sort with the lifting up or stretching forth of the hand, that is, it signifies a consent to sweare, and to the Oath it selfe.

38. The putting of the hand under the thigh of him that required an Oath. *Gen.* 24. 2. was not for any mysticall signification of Christ, but for a signe of subjection.

39. Adjuring is (to speake properly) that whereby one doth draw another either to sweare. *Gen.* 24. 8. Or to that religion which is in an Oath. *Numb.* 5. 21. *Matthew* 26. 63. 1. *Thess.* 5. 27.

40. Therefore it doth moſt properly pertaine to thoſe who have power to require an Oath of others, although in a certaine proportion it is alſo extended to that religious obteſtation, which inferiors ſometime uſe towards their ſuperiors, and equalls among themſelves.

41. To adjure the Devills, is to exerciſe command over them, and ſo it is not lawfull for any to exercile adjuration toward them, unleſſe he have received ſpeciall power from God to that purpoſe.

42. Thoſe exorciſmes which were uſed before Baptiſme even in the time of the Fathers, were ſuperſtitious.

43. The adjurings, or exorciſings of things without life, and conſecrations of them to ſupernaturall operations and uſes, ſuch as the Papiſts uſe in their holy Water, Temples, Bells and the like, are ſuperſtitious inchantments.

44. The adjuring of a man to accuſe himſelfe for any crime objected (which is uſed in that Oath which is called the Oath of Inquiſition or *Ex officio*) hath neither ground in the Scriptures, and is againſt the law of nature.

45. Neither is an indefinite adjuring to anſwer to all ſuch things, as ſhall be demanded ſimply to be admitted.

CHAPTER XI.

Of a Lot.

1. A Lot is a requeſting of a Divine teſtimony to decide ſome controverſy, by the determining of an

an event to be manifested in a meere contingency, *Pro.*16.33. The Lot is cast into the lap: but the whole disposition of it is of the Lord. And 11.18. A Lot maketh contentions to cease, and decideth among the mighty.

2. We call it a request: because it hath that nature, that it expects that use to which it serves from God alone; and in that respect it hath an immediate respect to his providence.

3. We define it by contingency, that we may avoid the error of those, who place the common consideration of a Lot in that manner of the efficient cause, whereby it is said to work by fortune.

4. For there are many fortuitous causes which doe altogether differ from the consideration of a Lot: as when he finds gold, who digging sought for coles: also there are many Lots wherein fortune is no acting cause, as when the Lot depends upon the flying of birds, or some such like effects, which is produced by a cause that workes of its owne power.

5. Neither can it be Logically defended, that the very cast of a Die, or some such like effect upon which depends the consideration of a Lot, is alwayes beside the intention or scope of the agent, which yet is necessarily required, to fortuitous chance.

6. But we doe not place a Lot simply in contingency, but in meere contingency: because there are three degrees of things contingent: some often happening, some seldome, and some so far as we can understand, equally having themselves on either part: for in other Contingents there is some place left to conjecture by art: but in meere contingency there is none.

7. It is not therefore a fortuitous manner of the efficient cause which is said to rule in Lots, but either that blind fortune which was made a goddesse by prosane men, and placed in Heaven, or the speciall

providence of God, working that way that is hidden to us.

8. But seeing that in every Lot there is sought the determination of some question or controversy, and it is sought by meere contingency, in it selfe and in respect of us, altogether undetermined; it must needs be, that the very determination it selfe (whatsoever the actuall intention of men shall be) be from the nature of the thing alwayes sought from an higher power, having power to direct such contingencies, by certaine counsell: and so in very deed the use of a Lot is an appealing alwayes either to the true God, or to some faigned power, which is wont to be set forth by many by the name of fortune.

9. When therefore our Divines doe teach that there is a certaine extraordinary providence of God set over all Lots, they are not so to be taken, as if either those that used Lots did alwayes directly, and distinctly respect such a providence, or as if God did alwayes exercise such a providence: but that the Lot it selfe, of its own nature hath a certaine respect to the singular, and extraordinary providence of God in directing of an event meerly contingent, and in this sence their sentence is most true.

10. For seeing that in a Lot some judgement is expected by the common consent of all, and there is no power of giving judgement in contingent events, neither is there any other fortune judging then the certaine providence of God, it must needs be that this judgement be in a singular manner expected, from Gods providence.

11. Neither can meere contingency it selfe have the respect of a principall cause in deciding any question: neither can man to whom the event it selfe is meerly contingent, direct it to attaine such an end. It must needs be therefore that such direction be expected of some superior director.

12. Ad

12. Ad hereunto, that such is the order of proceeding in mans inquiry, that when men desire some question to be determined, & they have not certaine meanes in their power for this determination, they seek it from some superior power: unto which manner of proceeding the consideration of a Lot doth altogether agree.

13. Neither can it stand, that he that worketh by counsell, intending a certaine end and scope, by certaine reason can subject his action, either to fortune or meere contingency as it is such: for so counsell should be without knowledge, and indifferency undetermined should bee a meanes of a cause determined.

14. Such an expectation and respect to the singular providence of God is manifestly taught, *Prov.* 16. *vers* 33. Whilest the action of every man about a Lot, is affirmed to be bounded in meere contingency. The Lot is cast into the lap, and in accurate discerning the whole judgement is referred to GOD. But all the disposition of it is from the Lord.

15. For although all things are otherwise referred unto Gods providence in the Scriptures: yet nothing is wont to be referred unto it with such discerning, unlesse it have a certaine singular respect unto it.

16. Neither doth it any thing hinder, that the *Hebrew* word *Mischphath* is sometime wont to signifie another thing beside Iudgement: because it must alwayes be taken according to the subject matter; and there is a certaine judgement given to Lots by all who describe the nature of them.

17. Hence therefore a Lot ought neither to be used rashly, nor in sporting or lighter matters, nor in those controversies which are either vainer, or can be decided fitly by other ordinary meanes.

18. Neither therefore it is to be used ordinarily, or without speciall revelation, to divining, nor to consult of a right, nor ordinarily of a deed that is past,

but of a diviſion to be made, or of an election lawfull on both ſides, which cannot otherwiſe be ſo fitly determined, that they whom it concernes would be pleaſed.

19. The opinion of them who defend playing Lots is ſufficiently refuted by this one reaſon, that (by the conſent of all) a Lot hath a naturall fitneſſe to aske counſell of Gods providence in a ſpeciall manner. For it cannot be that one and the ſame action of its own nature ſhould be ſpecially apt to ſo ſacred an uſe, and yet withall ſhould be applied to jeſts, and playes.

20. That reaſon whereby it is contended, that the uſe of a Lot is lawfull in light and playing matters, becauſe it is lawfully uſed in thoſe civill controverſies which are of leſſer moment, hath no conſequence: for although thoſe civill controverſies in which a Lot hath place, of themſelves are not great, yet are made very great by the conſequences joyned with them or adhering to them: which cannot be affirmed of thoſe ſpirting contentions.

21. The tithes of the living Creatures. *Lev.* 27. 32. The orders of prieſtly and Levitical adminiſtrations, 1. *Chron.* 26. 13, 14, &c. *Luc.* 1. 9. Might bring with them great inconveniences, unleſſe they had been determined by ſome Divine ſentence: and in that reſpect they were appointed by Lot by Gods inſtitution.

22. It doth not appeare from the nature of Lots, that they doe moſt agree to the lighteſt things: for although we may not expect Gods ſpeciall determination unleſſe we have before done ſo much as in us is to decide the queſtion, propounded by ordinary meanes, yet by that our indeavour waighteneſſe is either not removed from the controverſie it ſelfe, or not to be committed to a Lot.

23. The very nature of a Lot is holy, as of an Oath: therefore there is no need that it ſhould receive ſpeciall

ciall sanctification from any speciall institution. For although that contingency which is as it were the matter of a Lot, is not of its owne nature holy, as neither Bread nor Wine ought to be so esteemed; yet in application to its use, it putteth on a certaine sanctity, as the words of an Oath, and the elements in the Sacraments.

24. It is indeed free for Christians to use the Creatures to those ends to which they are naturally apt, or made apt: But meere contingency hath no aptitude of it selfe to determine any question, neither doth it take any aptitude by the consent of them who use it to that end. For in those Lots which are called extraordinary, and are acknowledged to depend upon God, & not upon men; the same consent is had in the same manner, and yet it addes nothing to a Lot.

25. None can shew that a Lot is indifferent, unlesse he shall first demonstrate that there is in it no speciall appealing to Gods providence.

26. Although also the matter of sporting things, is not tied to this or that kind of indifferent actions, yet it hath those bounds set to it selfe, that it can have no place in those things which doe singularly pertaine to communion with God.

27. It is altogether vaine which is objected, that a Lot often repeated will have a divers event: for neither is this likely, if a Lot can be rightly iterated, neither doth every appealing to Gods providence necessarily bring with it his speciall operation: and yet God even out of order is read to have sometimes answered diversly to those, by whom he was unseasonably tempted, *Numb.* 22. 12, 20. Goe not with them: Arise, goe with them.

28. But much vainer it is to object in stead of an argument, that God cannot be drawen by us at our pleasure to exercise an extraordinary providence. For notwithstanding this, we may appeale to his extraor-

traordinary providence, when it pleaſeth us.

29. Therefore playing at Dice is repugnant to religion, not only by the circumſtances and by accident, but of its inward nature and in it ſelfe.

30. But under the name of the Dye are thoſe playes alſo comprehended, which are grounded on mere contingency, although they be afterward governed by wit, induſtry or ſome art, as in Table and Cards.

31. But thoſe humane exerciſes which are grounded upon art, but are in part ſubject to caſualty in the progreſſe, doe greatly differ from Dice.

32. Whereas men are wont, by playing at Dice to be ſtirred up to ſwearings, curſings, and blaſphemies, more then in other exerciſes, this commeth partly from the nature of the play it ſelfe: becauſe the Lot being often reiterated and often failing expectation, they thinke that that power which they imagine doth governe the Lot, is againſt them.

33. By the ſame reaſon alſo it comes to paſſe, that they that uſe thoſe playes can ſcarſe put an end or meaſure to them: becauſe they who are inferior in the contention, have no reaſon to deſpaire of their Lot, and ſo do perſiſt in a pertinacious expectation of their wiſhed ſucceſſe.

34. Hence alſo thoſe loſſes and inconveniences, by which other playes are wont to be made extrinſecally vitious, in dice doe depend partly upon the very nature of the play.

CHAP-

CHAPTER. XII.

Of tempting of God.

1. TEmpting of God is in a singular manner opposed to hearing the word and Prayer. *Psal.* 95. 7, 8, 9. To day if yee will heare his voyce, harden not your heart, as in the provocation, as in the day of Tentation in the Wilderneſſe: where your fathers tempted me, proved me, and ſaw my workes. For ſeeing that in hearing the word and godly Prayer, we have communion with God, according to this will, if we ſeeke ſuch like communion beyond his will, then we are properly ſaid to tempt him.

2. To tempt God is to make triall of ſome Divine perfection in an unlawfull manner. *Pſal.* 95. 9.

3. This triall is ſometime of the power of God. *Pſal.* 78. 18. 19. They tempted God in their heart——and ſpeaking againſt God, they ſaid, Can God prepare a Table in the Wilderneſſe? namely, when it is circumſcribed by men, and bounds are ſet to it at their pleaſure: as if he ſhall doe this or that, which they would have him, then let him be accounted omnipotent, otherwiſe not. *Pſ.* 78. 41. Who tempted God, and limited the holy one of *Iſrael*.

4. Sometime triall is made of the Knowledge of God, as when men privily doe ſomething doubting whether God know it or no, *Pſ.* 94. 7. ſaying, the Lord ſeeth not, neither doth the God of *Iacob* regard.

5. Sometime it is of the preſence of GOD. *Exodus* 17. 7. They tempted God, ſaying; Is the Lord among us or no?

6. Some-

6. Sometime it is of the providence of God, when men leaving ordinary meanes appointed by God, doe yet expect that God should provide for them, at their desire, although he promised no such thing. *Mat.* 4.7.

7. Sometime it is of the anger, justice and vengeance of God. 1. *Cor.* 10. 22. Doe we provoke the Lord to anger? which kind of tempting is in all murmuring and strife against God or those sent by God. 1. *Cor.* 10. 9. 10. Neither let us tempt Christ. Neither murmur yee; whence *Massah* and *Meribah* were the names of the same place. *Exodus* 17.7.

8. But tempting of God is sometime with an expresse intention to try God; as in unlawfull casting of Lots; and whensoever we presume that of God which he hath not promised.

9. Sometime it is with a secret and implied consent, namely when that is done which of it selfe and in its own nature tends to this, that God may be tried, although he that doth it thinke no such thing.

10. And this is done two wayes. First, when one willeth and expecteth any thing to be done, and in the meane while refuseth the meanes that are necessary for it: as they doe in naturall things who would have health or continuance of life, and reject medicines, or food; as they also in supernaturall things which would have grace and life, but neglect the Word of God, and Sacraments, with the like meanes of grace and salvation. Secondly, when one exposeth himselfe to danger without urgent necessity, from which he can in no wise or scarsly be delivered, except by a miracle from God: as they doe in naturall things often who seeke vaine glory in contemning death, and those in spirituall things who seeme as it were to love the occasions, and entisements to sinne.

11. This sinne doth oft times flow from doubting or unbeliefe: because he who seekes such triall of God,

doth

doth not sufficiently trust the revealed word of God; but will undertake a new way to know the will of God; and so it is opposed to hearing the word, so far forth as it is to be received of us by Faith.

12. Sometime it flowes from despaire, when men not expecting the promises of God, by a disorderly hastening, will prescribe God, when and how he may satisfy their expectation: and so it is opposed to the hearing of the word, as it cherisheth divine hope in us.

13. Sometime also it flowes from a base esteeme and contempt of God: as when one playing and jesting will try whether God will manifest himselfe according to his desire: and so it is opposed to hearing of the word, as it hath in it a love, and fit esteeme of God.

14. It flowes also from a certaine arrogancy and pride, whereby we refusing to subject our wills to the Will of God, doe seeke to make his will subject to our lust.

15. But it comes most often from presumption, whereby one is confident that God will doe this or that which he no where promised, or at least did not promise that he would doe in that manner and with those meanes that they expect; whence also it is that every tempting of God is by some referred to presumption: and in respect of arrogancy it is opposed to prayer, wherein we doe humbly represent our will to God, that it may be performed by him as he pleaseth.

16. But it is alwayes opposed to some act of religion, wherby wee depend upon the will of God: because when we tempt God, we doe it that God may as it were depend upon our will.

17. To desire some speciall signe of God, with some speciall reason, inspiration, or instinct, is to tempt God, *Matth.* 16. 1. The *Pharisees* and *Sadducees* tempting him, required him to shew them a signe from Heaven.

18. Yet to refuse a signe offered by God, is to tempt

or

or weary him. *Isa.* 7. 11, 12, 13. Aske a signe. I will not aske, neither will I tempt God. Yee weary my God. Humbly to seeke a signe of God about some particular necessary thing, which otherwise is not sufficiently manifested, a believer may sometime doe without sin. *Gen.* 15. 8. How shall I know that I shall inherit the Land?

19. Proving or purging of a suspected offence by triall of hot Iron, scalding water and the like, are temptings of God: for there is a certaine miraculous shewing of the power of God expected or required in them to proove an hidden truth, without just cause: because there are other meanes appointed to find out mens faults, which also if they faile, such things may be unknowne without any fault.

20. Of the same kind are single Duells, or monomachies, which of old were permitted by publick authority, and are yet too much frequented: for in them the righteousnesse of the cause is committed to be decided by the singular providence of God from that successe which he is thought to give according to his Iustice, without any certaine and just reason.

21. Beside these temptings which doe properly pertaine to triall, there is also a tempting as it were of inducement, towards God, when there is required, or expected helpe from him to commit some hainous wickednesse.

20. Yet those inducements may fitly enough be referred to temptation of triall: because the Will of God is tried in them. They differ from others in this only, that that object about which the Will of God is tried, is an action in it selfe unlawfull, in which respect, the honour of God is specially hurt and violated: because together with the temptation there is joyned a certaine most foule mocking of God.

23. Tempting or proving of God is sometime taken in good part, and is commanded, *Mal.* 3. 10. Try

me

me now in this, saith the Lord of Hosts.

24. But this tempting is an act of Faith, leading us to obey and practise those things which God hath commanded; with expectation of that fruit and blessing which God hath promised.

25. This lawfull tempting of God doth put back all the tentations of the Devill.

26. That unlawfull tempting of God doth lay us open to the tentations of the Devill, neither are wee ever overcome by any tentation of the Devill, unlesse wee doe in a sort tempt God.

CHAPTER XIII.

Of instituted worship.

1. INstituted worship is the meanes ordained by the Will of God, to exercise and further naturall worship.

2. All such like meanes ordained of God are declared in the second Commandement, by forbidding all contrary meanes of worship devised by men, under the title of Graven and Image: which seeing they were of old the chiefe inventions of men corrupting the worship of God, they are most fitly (by a Synechdoche frequent in the Decalogue) put instead of all devises of mans wit pertaining to worship.

3. This worship doth not depend *In specie*, and immediatly upon the nature of God, or upon that honour which by vertue of our Creation we owe to God, but upon the most free institution of God.

4. Hence this worship was divers according to the

the divers constitution of the Church; one before Christ exhibited, and another after.

5. It is a meanes having relation to the naturall worship, otherwise it were not worship, because one cannot give that honour to God which is due to him, as touching the essence of the act any other way then by Faith, hope, and Love, whereby we doe receive from God with due subjection, those things he propounds to us to be received, & with the same subjectiō we offer to him those things which may be offered by us to his honour. But because the acts themselves are in a speciall manner exercised in those things, which God hath instituted for his honour, therefore there is in them a certaine secundary worship, and a certaine partaking of the former.

6. But it hath in respect to that naturall worship the affection of an effect, which existeth by vertue of the former: and of a meanes and instrument, whereby Faith, Hope, and Love, (in which that worship is contained) doe exercise their acts; and of an adjuvant cause whereby they are furthered, and also of an adjunct to which thy are subjected.

7. But it is properly called worship, as it is a meanes and helping cause of that primary worship.

8. But because, the command of God being put, it depends and flowes from the primary worship of God, therefore it is oft perswaded, and urged by those arguments which are taken from the inward and essentiall manner of worshipping God, as in the second precept. They that love me, and keep by Commandements. *Deut.* 10. 12, 13. What doth the Lord thy God require of thee, but that thou feare the Lord thy God, walke in all his wayes, & that thou love him, & worship the Lord thy God with all thy heart, and all thy soule: observing the precepts of the Lord, and his Statutes.

9. That rule therefore of interpreting the Scriptures

tures which is wont to be delivered by some is not universally true; that all those duties morall and immutable, which have morall and immutable reasons joyned to them; except it be thus understood, that those duties doe follow upon those reasons, no speciall command coming betweene. *Lev.* 11.44. I am the Lord your God, that sanctifie you, that ye may be holy, as I am holy: defile not therefore your selves with any creeping thing.

10. No worship of this kind is lawfull, unlesse it hath God for the Author, and ordainer of it. *Deut.* 4.2. & 12.32. Keep you all things which I shall command you, Ad not to the word which command you, neither take from it. every thing which I command you observe to doe: ad not to it, nor take from it every thing which I command you observe to doe: ad not to it, nor take from. 1. *Chron.* 16.13. Our Lord broke in upon us, because we did not seeke him aright.

11. That is declared in those words of the Commandement. Thou shalt not make to thy selfe: that is of thine own braine or judgement, for although that particle *to thy selfe*, doth sometimes either abound, or hath another force: yet here the most accurate brevity of these Commandements doth exclude redundancy, and it is manifest that the vanity of mans cogitations is excluded by other places of Scripture pertaining to the same thing. As *Amos* 5.26. Which yee made to your selves. *Numb.* 15.39. That yee follow not after your own heart and your own eyes, which when yee follow, yee goe a whoring.

12. The same is also declared by that universality of the prohibition, which is explained in the Commandement by a distribution of the things which are in Heaven above, or in the Earth beneath, or in the Waters under the Earth.

13. For none beside God himselfe can either understand what will be acceptable to him: or can ad that vertue

vertue to any worshipp whereby, it may be made effectuall and profitable for us; neither can there be any thing honorable to God, which comes not from him as the author of it, neither finally doe we read that such a power was at any time given to any man by God, to ordaine any worshipp at his own pleasure. *Matthew* 15.9. In vaine doe thy worshipp me, teaching for doctrines the precepts of men.

14. Hence implicitly and by interpretation of God himselfe, we make him our God, and give the honour due to God to him, whose authority or ordinances we subject our selves unto in religious worshipp.

15. In this respect also men are sometime said to worshipp the Devill, when they observe those worshipps which the Devill brought in. 1. *Cor.* 10.20. *Levit.* 17.7. *Deut.* 32.17.

16. But we must observe that worshipp which God hath appointed with the same religion, as we receive his word or will, or call upon his name *Deut.* 6.17,18. & 12.25.28. & 13.18. & 28.14.

17. The meanes which God hath ordained in this kind, some of them doe properly, and immediatly make to the exercising and furthering of Faith, Hope and Charity; as publique and solemne preaching of the word, celebration of Baptisme, and the Lords Supper, and prayer.

And some of them are meanes for the right performance of those former, as the combination of the faithfull into certaine Congregations or Churches, Election, Ordination, and Ministration of Ministers ordained by God, together with the care of Ecclesiasticall Discipline.

18. Those former are most properly the instituted worshipp of God, yet the rest are also worshipp, not only in that generall respect, as all things are said to be acts of worshipp and religion, which doe any way flow from, or

or are guided by religion; but also in their speciall nature, because the adequate end and use of them is, that God may be rightly worshipped.

19. All these therefore both in generall, and in speciall ought to be observed of us as they are appointed by God; for God must be worshipped by us with his own worship, totally and solely, nothing must here be added, taken away or changed. *Deut.* 12. 32.

20. That is a very empty distinction, whereby some goe about to excuse their additions. That only addition corrupting, and not addition conserving is forbidden; because every addition as well as detraction is expresly opposed to observation, or conservation of the commands of God, as being a corruption. *Deut.* 12. 32.

21. Of like stampe also is that evasion whereby they say there is forbidden only addition of essentialls, and not of accidentalls: for first although there be accidents or certaine adjuncts of worship, yet there is no worship to be simply called accidentall, because it hath in it the very essence of worship. Secondly, as the least commands of God even to *Iotaes* and Titles are religiously to be observed. *Mat.* 5. 18. 19. So additions which seeme very small, are by the same reason to be rejected. Thirdly, *Moses* doth scale up even those lawes of the place of Divine worship, of the manner, of abstinence from blood, and the like which must needs be referred to accidentall worship if any such be, with this very caution of not adding, or taking away. *Deut.* 12. 32.

22. This observation is in a speciall manner called obedience, because by it we doe that which seemes right in the eyes of the Lord, although some other may seem righter in our eyes. *Deut.* 12. 25. 28.

23. There is opposed unto this instituted worship, as unlawfull, that will-worship which is devised by men. *Mat.* 15. 9. *Col.* 2. 23.

24. The sin which is committed in will-worship, is by

by a generall name called superstition.

25. Superstition is that whereby undue worship is yielded to God.

26. For in superstition God is alwayes the object, and the end in some measure, but the worship it selfe is unlawfull.

27. It is called undue worship either in respect of the manner or measure, or in respect of the matter and substance of the worship. In the former manner the *Pharises* offended about the Sabboth, when they urged the observation of it as touching the outward rest, above the manner and measure appointed by God. And they also offended in the latter manner, in observing and urging their own traditions, *Marc.7.8.*

28. Hence superstition is called an excesse of religion, not in respect of the formall power of religion, because so none can be too religious; but in respect unto the acts and meanes of religion.

29. This excesse is not only in those positive exercises, which consists in the use of things, but also in abstinence from the use of some things, as from meats, which are accounted uncleane and unlawfull, and the like.

30. Yet every abstinence, even from things lawfull, although they be counted unlawfull, is not superstition, to speake properly, unlesse there be some speciall worship and honour intended to God by that abstinence.

31. This indue worship is either properly opposed to that worship, wherein instituted worship is directly put forth and exercised, that is, in hearing the word, celebration of the Sacraments, and prayer; or to that which respects the meanes of it.

32. Unto the hearing of the word is opposed, first, A teaching by images devised by men. *Deut.4.15.16. Isa.40.18. & 41.29. Ierem.10.8.15. Heb.2.18.* Secondly, a vain-

a vanting of traditions as they are propounded as rules of religion. *Mat.* 7. 8.

33. Religious teaching by Images is condemned, first, because they are not sanctified by God to that end: secondly, because they can neither represent to us God himselfe, nor the perfections of God; thirdly, because they debase the soule, and turne away the attention from spirituall contemplation of the Will of God; fourthly, because if they be once admitted into the exercises of worship, the worship it selfe by the perverseness of mans wit, at least, in part, will be transferred to them: as it is declared in those words of the Commandement. Thou shalt not bow downe to them, nor worship them.

34. Of like kind with Images, are all those ceremonies, which are ordained by men for mysticall or religious signification.

35. For such ceremonies have no determinate power to teach, either by any power put into them by nature, or by divine institution: but they can receive none by humane institution, because man can effect this neither by commanding, seeing it is beyond his authority, nor by obtaining, seeing GOD hath promised no such thing to him that asketh.

36. Neither can men take to themselves any authority in ordaining such ceremonies, from that, that it is commanded to all Churches, that all things be done decently, and in order. 1. *Cor.* 14. 40. For neither the respect of order nor decency requires, that some holy things should be newly ordained, but that those which are ordained by God, be used in that manner, which is agreeable to their dignity; neither doe order and decency perraine to holy things only, but also to civill duties; for confusion and indecency in both are vices opposite to that due manner which is required to the attaining the just end and use of them.

37. To the Sacraments are opposed. 1. Sacrifices properly so called, whether they be bloudy or unbloudy, as the Papists faine of their Masse: for after Christ exhibited, all old sacrifices are abrogated: neither is there any new ordinance, because the sacrifice of Christ being once offered we have no need of other types, then those which pertaine to the exhibition and sealing of Christ bestowed on us, which is sufficiently by Gods ordinance performed in the Sacraments, (without Sacrifices.)

38. Also the ordination and use of new seales, or ceremonies sealing some grace of God is opposed to the Sacraments: for it belongs to him to seale grace, to whom it belongs to give it.

39. Unto prayer is opposed that relative use of Images, whereby God is worshipped at them, or before them, although the worship is not referred to the Images themselves, as some say, subjectively, but objectively by them to GOD alone.

40. Superstition of this kind is called idolatry. *Exod.* 32.5. *Psal.* 106.20. *Acts* 7.41.

41. If they be idolls, which are in themselves worshipped in stead of God, it is that idolatry which is against the first Commandement; but when the true God is worshipped at an Image, or in an Image, this is idolatry, which is against the second Commandement.

42. For although in respect of the intention of him that worshippeth, he doth not offend in the primary or highest object, yet from the nature of the thing it selfe he alwayes offends against the formall worship of God, and interpretatively also a new God is faigned for the object, who is delighted with such worship, and religious worship is given also to the Image it selfe, although it be not done with that purpose that that worship be lastly bounded in the Image, but that it be by that directed also to God himselfe.

43. Hence

43. Hence we must not only shun this idolatry as well as that absolute idolatry which is against the first Commandement: but also the very idols, and idolothites, or the things that are dedicated to Idolls, and all the monuments properly so called of Idolls, 1. *John* 5.21. 1. *Corinthians* 8. 10. & 10. 18.19.21. 2. *Cor.* 12.6. 26. *Numbers* 33.52. *Deut.* 12.2.3. *Exod.* 23,13.

44. Superstition of the second kind is in humane formes of the Church, such as are Churches that are visibly integrally, and Organically, Oecumenicall, Provinciall, and Dioceſan, brought in by men; as also in the Hierarchy agreeable to them, and orders of religious persons, who are found among the Papists, and in functions, and censures which are exercised by them.

45. The audaciousneſſe of those men is intolerable who either omit the second Commandement, or teach it ought to be so maimed, that it should be read now under the New Testament. Thou shalt not adore nor worship any likeneſſe, or Image.

CHAPTER XIIII.

Of the manner of Divine worship.

THE adjuncts of worship especially to be observed are two: The manner which is contained in the third Commandement, and the time which is commanded in the fourth Commandement.

4. But these two are so adjuncts of religious worship, as that in a certaine secundary respect they partake the definition and nature of it, because by the observation of them not only that honour of God, which consists in the naturall and instituted worship of God is furthered; but also a certaine speciall honour is yield-

ed to him as far forth as they are joyned to the other both by his command, and by a direct and immediate respect.

3. The manner of worship in generall is the lawfull use of all those things which pertaine to GOD.

4. But the lawfull use consists in this, that all things which pertaine to worship be so handled, as is agreeable to the Majesty of God.

5. For whereas it is forbidden in the third Commandement, Thou shalt not take the name of God in vaine; by the Name of God all those things are understood, whereby God is made knowne to us, or reveales himselfe, as men are wont to be known one to another by their names: so that the Name of God containes all those things which pertaine to the worship of God, whether naturall, or instituted. *Act.* 9.15. That he may beare my name among the *Gentiles*. *Deut.* 12. The place which the Lord shall chuse to place his name there. *Mich.* 4. 5. We will walke in the Name of the Lord our God. *Mal.* 1.11. 12. *My name shall be great among the Gentiles.*

6. But seeing to take this *Name in vaine* is either to take it rashly, that is either without any end propounded, or without a just and fit end: or to take it in vaine, that is, not in that manner which is required to the just end, namely, the honour of God; there is withall commanded that we sanctifie the Name of God, that is, that we use all holy things in that manner which is suitable to their holinesse and dignity. *Isay* 1.13.

7. That suitable manner is, when those circumstances are used which the nature of religious things requires.

8. We define this manner by circumstances; because the essentiall manner of virtues, and of the acts of religion is contained in the virtues and acts themselves, and is directly commanded in the same precepts with the

them; but that accidentall manner which is in circumstances, seeing it is in some sort separable from the acts of Religion, and yet is necessarily required to them, that they may be acceptable to God, is in a speciall manner commanded in this third Commandement.

9. These circumstances are either inward or outward.

10. The inward are either antecedent, or going before; concomitant or accompanying with; consequent, or following after.

11. The circumstances going before are a desire, and stirring up of the mind, or preparation in a due meditation of these things which pertaine to that holy thing, which is to be handled. *Eccles.* 5. 1. 2. Take heed to thy feet when thou entrest into the House of God: Bee not swift with thy mouth, and let not thy mind hasten to utter a thing before God.

12. But this preparation doth most properly pertaine to those acts of religion, which are more solemne: for meditation it selfe wherehy the mind is stirred up, is an act of Religion, but it doth not require another preparation also before it, for so we should proceed without end: but those acts which are of their nature lesse perfect, ought to make way for the more perfect and more solemne acts.

13. Hence before publick and solemne hearing the word and prayer, private prayer is required, and also before private prayer, if it be solemne, there is required some meditation also of those things which pertaine to our prayers, whether in respect of God whom we pray unto, or in respect of our selves who are about to pray, or in respect of the things themselves which are to be asked.

14. The circumstances that are concomitant or that accompany with, are Reverence, and Devotion.

15. A certaine generall reverence of God is necessa-

ry to all obedience, which respects the authority of God that doth command; but this reverence is proper to the acts of Religion, which hath respect to the holinesse of those things about which we are exercised.

16. This Reverence containes two things. 1. A due estimation of the excellency of such things. 2. A feare of too much familiarity, namely, whereby such things might be unworthily handled by us.

17. Devotion also containes two things. 1. A certaine singular readinesse to performe all those things which pertaine to the worship of God. *Psal.* 108. 23. O God, I will sing with a fixed heart. I will awake right early. 2. A sutable delight in performing those things. *Is.* 58. 13. If thou shalt call the Sabbath a delight.

18. Hence also a greater care and of another kind must be had in hearing the Word of God, then in receiving the Edicts of Princes; And in calling upon the Name of God then in supplications, which we make to men whomsoever.

19. The circumstances that follow after are two. 1. To retaine the force and taste as it were, of that worship in our minds. 2. To obtaine with all our endeavour, the end, and use of it.

20. The outward circumstances are those which pertaine to order and decency. 1. *Cor.* 14. 40. Let all things be done decently and in order.

21. But the generall rule of these is, that they be ordered in that manner which maketh most for edification. 1. *Cor.* 14. 26.

22. Of this nature are the circumstances of place, time, and the like, which are common adjuncts of religious and civill acts.

23. Therefore although such like circumstances are wont to be called of some rites, and religious or Ecclesiasticall ceremonies: Yet they have nothing in their nature, which is proper to religion, and therefore religious

gious worship doth not so properly consist in them, however the holinesse of religious worship is in some sort violated by the neglect, and contempt of them: because that common respect of order and decency which doth equally agree to religious, and civill actions cannot be severed from religious worship, but the dignity and majesty thereof is in some sort diminished.

24. Such like circumstances therefore which of their own nature are civill or common, are not particularly commanded in the Scriptures, partly because they come into mens common sence, and partly because it would not stand with the dignity and majesty of the Law of God, that such things should be severally prescribed in it. For by this meanes many ridiculous things should have been provided for by a spectall Law, as for example, that in the Church assembly one should not place himselfe in anothers bosome, spit in anothers face, or should not make mouthes in holy actions. Yet they are to be accounted as commanded from God. 1. Because they are commanded in generall under the Law of order, decency and edification. 2. Because most of them doe necessarily follow from those things which are expressly appointed by God. For when God appointed that the faithfull of all sorts, should meet together to celebrate his name and worship, he did consequently ordaine that they should have a fit, and convenient place wherein they may meete together, and an houre also assigned at which they may be present together; when also there is a Minister appointed by God, to teach others publickly, it is withall appointed that he have a seat, and that situation of his body, which is meet for such an action.

25. Those things therefore which pertaine to order and decency, are not so left to mens will, that they may under the name of that, obtrude what they please upon the Churches; but they are partly determined by the

generall precepts of God, partly by the nature of the things themselves, and partly by those circumstances which doe offer themselves upon occasion.

26. For divers circumstances of order and decency are such, as though there be no publick institution of them, yet they ought to be observed of every one, neither can men forbid them without sin.

27. But those constitutions by which many circumstances of this kind are wont to be determined about, place, time and the like, are rightly said to be by the best Divines partly Divine, and partly humane: because they are partly grounded upon the Will of God, in respect of the chiefe and primary reason of them, and they depend partly upon the prudence of men, in respect of particular observation of those things which are agreeable to the Will of God: yet so that if there be no error of man in making that determination, that constitution is to be held as simply Divine. For it is the Will of God, that the Church meet at that houre of the day, which (all circumstances considered) is most convenient. If therefore there be no error in observation of the circumstances, that houre which by their due consideration is assigned for meeting, must be acknowledged as if it were appointed by God.

28. The speciall manner of the worship of God must be specially determined, as the speciall nature of every religious action doth require.

29. Hitherto pertaineth the right manner of hearing the Word of God, calling upon his name, receiving the Sacraments, exercising Ecclesiasticall Discipline, and of performing all these severall things, which pertaine either to the naturall or institute worship of God. *Ezech.* 33. 31. *Mat.* 13. 19. 1. *Cor.* 11. 27. 29. *Esay* 66. 5.

30. But because in Oathes the manner of swearing is wont to be chiefly respected, therefore (not without

all

all reason) it is wont to be by many referred to this place in the third Commandement, although of its owne nature it pertaine to the first. *Leuiticus* 19. 12. *Mat.* 5. 34. 2. *Chron.* 36. 13.

31. Contrary to this due manner in the generall is. 1. That vice which is called of some *Acedia loathing*, whereby one loatheth Divine or spirituall things. 2. *Tim.* 4. 3. Which is opposed to that desire, whereby we ought to have an appetite to spirituall things. 1. *Pet.* 2. 2.

32. 2. That slothfulnesse whereby one shunnes that cheerfulnesse and labour that is required to Divine things. *Rom.* 12. 11. Which is opposed to that stirring up and heat of mind, whereby Divine things are to be prosecuted. *Rom.* 12. 11. & *Psal.* 57, 8, 9.

33. 3. Neglect and contempt of holy things, and the abuse of the same to filthy sporting, and light matters, all which are opposed to that reverence due to holy things, *Luc.* 19. 46.

34. 4. Dulnesse and wandring of mind in exercises of worship. *Heb.* 5. 11. *Ezech.* 33. 31. And it is opposed to devotion, such as was in *Cornelius*, *Act.* 10. 2.

35. 5. Rashnesse or lightnesse in using, either the name, or titles of God, or those things which have some speciall respect to God. *Ier.* 23. 34. *Luc.* 13. 1. And it is opposed to that prosecuting of a just end, which ought to be present with reverence in the use, of such things. 1. *Cor.* 11. 17.

36. 6. Forgetfulnesse. *Iames* 1. 24, 25. Which is opposed to the receiving of fruit, and abiding of the vertue which ought to follow the acts of religion.

37. 7. Confusion, which is opposed to order and decency. 1. *Cor.* 14. 33.

CHAPTER XV.

Of the time of worship.

1. THE most solemne time of worship is now the first day of every week which is called the Lords day, *Rev.* 1. 10. 1. *Cor.* 16. 2.

2. And it is called the Lords Day, by the same reason that the holy Supper of the Eucharist is called the Lords Supper. 1. *Cor.* 11. 20. Namely because it was instituted by our Lord Jesus Christ, and it must be referred to the same Lord in the end and use of it.

3. It is necessary that some time be given for the worship of God, by the dictate of naturall reason: for man must needs have time for all, especially his outward actions; neither can he conveniently attend Divine worship, unlesse for that time he cease from other workes.

4. Thus far therefore the time of worship falls upon the same precept with the worship it selfe; for as when God created the whole world, he is said also to have created time together with it; so also when he commanded, and ordained religious actions, he did also withall command and ordaine some time or necessary circumstance.

5. That some certaine day is to be ordained for the more solemne worship of God, this is also of morall naturall right, not unknowne to the very heathen, who had alwayes through all ages their set and solemne feast dayes.

6. That this solemne day ought to be one at least in a week or in the compasse of seven; this belongs to positive Law, but yet it is altogether of unchangeable institu-

institution: so that in respect of our duty and obligation, it hath the very same force and reason with those that are of morall and naturall right, and so it is rightly said of the Schoolmen, to belong to morall right; not of nature, but of Discipline.

7. That this institution was not ceremoniall, and temporall; it appeares sufficiently by this, that it hath nothing proper to the *Iewes*, or to the time of the ceremoniall Law; for none can, or dare deny, but that such determination might be made, at least for a morall reason and benefit, because although naturall reason doth not dictate the very same determination as necessary, yet it dictates it as convenient, as it doth apprehend it to be fit that the worship of God be frequently exercised, and it cannot but acknowledge this determination in respect of the frequency of the dayes to be in this respect convenient.

8. The same also is manifest by this that from the beginning of the Creation, when there was no place for ceremonies that had respect to Christ the Redeemer the seventh day, or one of seven was set apart for the worship of God, *Gen.* 2. 3.

9. For whereas some doe contend, that this was spoken by a prolepsis or anticipation; or that the seventh day was at that time sanctified in the mind and purpose of God, not in execution: or that then there was a foundation laid of that sanctification to come; and not the obligation or Law it selfe. This may be refuted by divers arguments. For 1. This anticipation never came into any mans mind, who was not before anticipated with prejudice about the observation of the Lords Day. The *Iewes* of old did never dreame of it; whose received opinion was, that this feast was πάνδημον, καὶ κόσμου γενέσιον among all Nations from the beginning of the World. *Philo περὶ κόσμου.* 14. In the new Testament there is no such thing taught or

declared. The authors themſelves of this opinion doe grant it to be probable, that ſome obſervation of the ſeventh day, did begin from the beginning of the Creation. *Suarez de diebus Feſt.* The beſt interpreters (*Luther, Calvin, &c.*) Whom none will affirme to have offended on that ſide in giving too much to the Lords Day, doe ſimply, and candidly acknowledge, that the ſeventh day was ſanctified from the beginning of the World. 2. There can be no example given of ſuch like anticipation in all the Scripture: for although the name of certaine places are ſometime uſed, proleptically, eſpecially in the booke of *Geneſis*, yet there is no mention at all of ſuch a prolepticall Inſtitution, either in that booke, or in any other of the whole ſacred Scripture. 3. The words and phraſes of the very place evince the contrary. *Gen.* 2. 2, 3. For the perfection of the Creation is twice joyned together with the ſanctification of the ſeventh day in the very ſame manner and phraſe, as the Creation both of other Creatures and of man himſelfe, is joyned with their bleſſing. *Geneſis* 1. 21. 22. 27. 28. 4. Neither the purpoſe of God, nor a naked foundation of the thing it ſelfe ſufficeth, to ground and uphold ſuch a phraſe of Sanctification and Benediction. For by this reaſon it might be ſaid, that God ſanctified Water, Bread and Wine for the Sacraments of the New Covenant, from the time that he gave the promiſe of breaking the Serpents head by the ſeed of the woman. *Geneſis* 3. 15. For then God did purpoſe to ſeale that covenant of grace by ſuch ſeales, ſome foundation of which ſeales alſo was laid partly in the promiſe it ſelfe, and partly in the creation of thoſe things which might actually be uſed to ſuch ſealing. 5. From ſuch a foundation laid in the firſt Creation, the Prophet gathers a perpetuall rule and Law. *Malac.* 2. 15. Did he not make one? and why one? To ſeeke a godly ſeed. So in like manner may we

we: did not God rest the seventh day? and why the seventh day? to sanctifie the seventh day to God. 6. Upon this very thing the arguing of the Apostle seemes to be grounded, *Hebrews* 4. 3, 4, 5, 7, 8, 9. Which is this. There was a double rest mentioned in the Old Testament, whereof the godly were made partakers in this life. One was of the Sabbath, and the other was of the Land of *Canaan*, but *David Psalme* 95. promising rest, speaketh not of the rest of the Sabbath, because that was from the beginning of the World: nor of the rest in the Land of *Canaan*, because that was past, not to be expected. To day therefore he understands a certaine third rest, that is, eternall in Heaven.

10. Neither doth it any thing hinder this truth, that it is not recorded in the History of *Genesis*, that the observation of the seventh day was solemnly kept by the first *Patriarchs*. For 1. All and every thing which was observed by them for a thousand and five hundred yeares, neither could nor ought to be particularly declared in so short a History as is that of *Genesis*. Also after the Law of the Sabbath delivered by *Moses*, there is no mention in the booke of *Iudges* and some other Histories, of the observation of it. 2. If this very thing be granted that the observation of this day was for the most part neglected, yet this ought no more to make the first institution doubtfull, then *Polygamy* of the same times can shew that the sacred Lawes of Wedlock were not equall in time with the very first mariage. 3. Before the promulgation of the Law in Mount *Sinai*, the observation of the Law is propounded and urged, not as a new thing, but ordained of old. *Exodus* 16. 24. 30. Which although it may be affirmed of sacrifices and some other ceremoniall observations, yet in the Sabbath, there seemes to be for the reasons before put, a certaine respect had unto the first institution, which was equall in time with mans Creation, which is also

declared

declared in the 30. *Verse* in that word of the time past, hath given you, &c. 4. Among the very Heathens, there were alwayes those foot-steps of the observation of the seventh day, that it is more then probable, that the observation of the seventh day was delivered them from those *Patriarchs* whose posterity they were. '*Iosephus* in his last book against *Appion*, denies, That 'there can be found a nicity either of the *Greekes* or '*Barbarians*, which had not taken the resting from labour 'on the seventh Day, into their own manners. *Clemens* '*Alexandrinus Lib.* 5. *Stromat.* doth demonstrate the same 'thing also: ὅτι τὴν ἑβδόμην ἱερὰν οὐ μόνον οἱ Ἑβραῖοι, ἀλλὰ 'καὶ οἱ ἕλληνες ἴσασι. That not only the *Hebrewes*, but 'the *Greekes* also observe the seventh Day. *Euseb. de* '*præparatione Euangelica lib.* 13. affirmeth, that not only 'the *Hebrewes*, but almost all as well Philosophers as 'Poëts, did know that the seventh day was more holy. '*Lampridius* in *Alexandro Severo*, tells that on the seventh 'day, when he was in the City, he went up to the Capi-'toll and frequented the Temples. Neither is it far 'from this purpose that holy dayes were wont to be 'granted to children in Schooles on the seventh day. '*Lucianus* in *Pseudologista*, *Aulus Gellius. li.* 13. *cap.* 2. And 'some heathen Doctors, were wont to dispute only 'upon the Sabbaths, as *Suetonius* relates of one *Diogenes*, '*lib.* 3. *Hesiod. lib.* 2. *Dierum.* Ἑβδόμι ἱερὸν ἦμαρ. *Linus* 'ἑβδομάτη δὲ ἢ τετελεσμένα πάντα τέτυκται, ἑβδόμη εἰν ἀγαθοῖς 'καὶ ἑβδόμη ἐστ' γενέθλη. 5. The former forgetfulnesse or carelesnesse, and neglect of this day, is easily seene to be reproved by that same hortatory word, which is used in the beginning of the fourth Commandement. Remember.

11. But the right, and morall perpetuall authority of this institution is most of all declared from this, that it is expresly commanded in the Decalogue; for this is a most certaine rule, and received among all the best Divines;

Divines ; That morall precepts were thus differenced from ceremoniall and Iudicalls , that all and onely moralls were publickly proclaimed before all the people of *Iſrael* from Mount *Sinai* , by the voyce of God himſelfe, and afterward alſo written, and written againe as it were by the finger of God himſelfe , and that in Tables of ſtone , to declare their perpetuall and unchangeable continuance ; Chriſt alſo doth expreſly teſtifie that not one Iot, or tittle of this Law ſhould periſh. *Matthew* 5. 18.

12. That which is commanded in the fourth Commandement , is not indeed of a morall nature in the ſame degree and manner altogether with thoſe things that are commanded , for the moſt part in all the other Commandements; becauſe it belongs to poſitive right, whence alſo it is, that whereas the three former Commandements were propounded negatively, by forbidding thoſe vices unto which we are prone by the pravity of our nature , this fourth Commandement is firſt propounded affirmatively in declaring and commanding that which in this part pertaines unto our duty, and afterward negatively, by forbidding thoſe things which are repugnant to this duty ; which alſo is in part the reaſon of that admonition which is ſpecially prefixed before this precept, Remember the Sabbath day, that is, Remember to keepe this day , as it is explained , *Deut.* 5. 18. Becauſe it may more eaſily be forgotten , ſeeing it belongs to poſitive right , then many other things which are more naturall. Yet this poſitive right upon which this ordinance is grounded, is Divine right, and in reſpect of man altogether unchangeable.

13. Thoſe who turne this fourth Commandement into allegories of a ceſſation from ſinnes , and from the troubles of this life, and ſuch like, and thence doe faigne a foure fold , or a five fold Sabbath , according to their manner , who play with Allegories , they attribute nothing

thing at all to this member of the decalogue, which doth not as well, and much more properly agree to many Iewish ceremonies, which are now wholy abrogated.

14. But those that would have this precept ceremoniall (as they would have the second to be also) besides that they are sufficiently refuted, by those things which have beene spoken before, they contradict the expresse testimony of Scripture, which affirmes that ten words, or morall precepts are contained in the decalogue, *Exod.* 34. 28. *Deut.* 4. 13. & 10. 4. Where they leave only nine, or rather eight.

15. They who would have that only to be morall in this precept, that some time, or some certaine dayes, should be assigned to Divine worship, doe no more make this ordinance to be morall, then was the building of the Tabernacle and Temple among the *Iewes*. For by that very thing this was declared to all to be the perpetuall Will of God, that some fit place is alwayes to be appointed for Church meetings, and publick exercises of Divine worship: so that by this reason, there is no more a morall precept given touching some time of worship, then there is given touching the place, and so neither that indeed (which only they leave in the fourth precept,) Thou shalt observe Feast-dayes, ought any more to be put in the Decalogue then this, Thou shalt frequent the Temples.

16. Moreover, the yearely Feasts, new Moones, and the like ordinances, which were meerely ceremoniall, doe containe that generall equity also in them, and doe still teach us that some certaine and fit dayes ought to be appointed for publick worship: finally, by this reason God should by this Commandement command severall men, nothing at all: for seeing the institution of dayes by this opinion is only commanded immediatly, and it is not in the power of private men to ordaine

daine these or those dayes for publick worship, by this meanes nothing at all should be commanded but at their will who are in publick office: neither should any thing be commanded them in speciall, but only in generall, that they doe according to their wisdome in setting apart dayes to publicke worship, so that if it seeme good to them to appoint one day of twenty or thirty to this use, they cannot be reproved of any sin in this respect, as if they broke this Commandement.

17. If there were ever any thing ceremoniall in the Sabbath in respect of the very observation of the day, that is to be accounted for a thing added to it, or a constitution comming extrinsecally beyond the nature of the Sabbath, and the first institution of it; and so it nothing hinders but the institution of the seventh day was simply morall: for so there was a ceremoniall respect of some type added to some other Commandements, as in the authority of Fathers, and the first borne of Families, which pertaine to the first Commandement, there was a certaine adumbration of Christ, who is the first begotten among the Sons of God.

18. Neither yet doth it certainly appeare in the Scriptures, that there was any ceremony properly so called, or type, in the observation of the seventh day: for whereas *Heb.* 4. 9. there is mention made of a spirituall Sabbatisme, prefigured before by a type, it is under the respect of a type referred only to the rest promised in the Land of *Canaan*, and by comparison of things like to the rest of God; but in no sort, or in the least signification is it referred to the rest commanded in the fourth Commandement, as unto a type or shaddow.

19. But whereas in *Exod.* 31. 13. 17. And *Ezech.* 20. 20. The Sabbath is called a signe betweene God and his people, it cannot thence be made a type or representation of any future grace: Because 1. A signe doth often

often note the same that an argument, or instruction: as also the most learned interpreters doe note upon. *Exodus* 31. It is a signe between me, &c. that is, an instruction. So our mutuall love is a signe that we are the Disciples of Christ. *John* 13.35. But it is not a type. 2. The Sabbath in those places is not said to be a signe of some thing to come, but present; as every visible concomitant adjunct is a signe of the subject being present. For in the observation of the Sabbath there is a common, and publike profession of that communion which is between God and us: as therefore all solemn profession is a signe of that thing whereof it is a profession, so also the Sabbath is in that common respect called a signe.

20. And this is the most proper reason, why the observation of the Sabbath is so much urged, and the breaking of it so severely punished in the old Testament: namely because there was in the Sabbath a common and publike profession of all Religion; for this Commandement as it is a close of the first Table of the Law, doth thus summarily containe the whole worship of God, whilest it commands a certaine day for all the exercises thereof. *Esay* 56.2.

21. There were many ceremonies ordained about the observation of the Sabbath: but the observation of the Sabbath was no more made ceremoniall by them, then it was judiciall or politicall, because of those judiciall Lawes, whereby it was then provided that it should be celebrated most religiously. *Exod.* 31.14.

22. That accommodation of the fourth Commandement unto the speciall state of the *Iewes*, which was, in the observation of the seventh day from the beginning of the Creation, doth no more make the precept it selfe ceremoniall, then the promise of the Land of *Canaan*, made to the people of *Israel*, That thou mayst live long in the land which the Lord thy God giveth thee,

thee, makes the fift Commandement ceremoniall; or more then that Preface, I am the Lord thy God which brought thee out of the Land of *Egypt*, makes all the Commandements ceremoniall.

23. It may indeed be granted that a more ſtrict obſervation of the Sabbath was commanded in thoſe dayes, applied to the time of Pedagogy and bondage, which is not of force in all ages; yet this hinders not, but the obſervation it ſelfe is plainly morall and common to all ages.

24. Yet there can be nothing brought out of the Scriptures, which was at any time commanded about the ſtrict obſervation of the Sabbath to the *Iewes*, which by the ſame reaſon doth not partaine to all Chriſtians, except the kindling of fires, and preparing their ordinary food. *Exod.* 35. 3. & 16. 14. And thoſe precepts ſeeme to have been ſpeciall, and given upon particular occaſion; for there is nothing ſaid about the kindling of fire, but in the building of the Tabernacle, which God would declare was not ſo holy a worke, but it might and ought to be intermitted on the Sabbath day. Neither is there any mention of the preparing of victualls, but when Manna was by a miracle ſent from Heaven, which was alſo by a miracle preſerved on the Sabbath day. And by the Hiſtory of Chriſt it appeares very likely that he did approve of preparing victualls, done by kindling of a fire, upon the Sabbath day. For being invited by the *Iewes* to a feaſt which was had on the Sabbath day, he refuſed not to be preſent. *Luc.* 14. 1. &c.

25. Whereas the reaſon of the Sabbath doth ſometime ſeem to be referred to the delivering of the people of *Iſrael* out of the captivity of *Egypt*, it doth not turne the Sabbath into a ceremony. For 1. All the Commandements are in ſome ſort referred to the ſame deliverance, as appeares by the Preface of the decalogue.

logue. 2. It doth not appeare that the Sabbath it selfe had any singular relation to this deliverance, but that there is mention made of the deliverance, out of *Egypt*. *Deut.* 5.15. For that reason onely, that seeing the *Israelites* had been servants before in *Egypt*, they ought the more readily and willingly grant this time of rest to their servants.

26. Whereas the last day of the weeke was of old observed, this was anciently ordained by God from the time of the first Creation, because God did that day cease from the workes of Creation.

27. Whereas the last day of the weeke is now changed into the first day, this was not done by humane, but Divine authority. For he only can change the day of the Sabbath, who is Lord of the Sabbath, that is, Christ. *Marc.* 12.8. Whence also that first day which succeeded, is properly called the Lords Day.

28. If this Lords Day be granted to have been of Apostolicall institution, yet that authority which it is built upon, is nevertheless divine; because the Apostles were no lesse guided by the spirit in holy institutions, then in propounding the doctrine of the Gospell, either in word or writings.

29. Also seeing this institution was grounded upon no speciall occasion that was to continue for a time only, whereby it might be made temporary, it doth necessarily follow, that the minde of the Ordainers was, that the observation of this day should be of perpetuall and unchangeable right.

30. Yet it is more likely that Christ himselfe was the author of this institution in his owne person. 1. Because Christ was no lesse faithfull in ordering his whole house, or the Church of God, as touching all things that are generally necessary and usefull then was *Moses*, *Heb.* 3. 2.6. But no Christian can with any reason deny that the observatiō of this day is generally profitable, & in some

some sort necessary for the Churches of Christ. 2. Because Christ himselfe did often appeare upon this very day to his Disciples gathered together in one place after the resurrection, *Iohn* 20.19.26. 3. Because hee powred out the holy Spirit upon them this very day, *Acts* 2. 4. In the practise of the Churches in the time of the Apostles when there is mention made of this observation of the first day, *Acts* 20.7. 1. *Cor.* 16.2. It is not remembred as some late Ordinance, but as a thing a good while received among all the Disciples of Christ. 5. The Apostles did in all things deliver those things to the Churches which they had received of Christ, 1. *Cor.* 11.23. 6. This institution could not be deferred not one week after the death of Christ, and that law of one day in every week to be sanctified according to the determination of God himselfe remaine firme: which law hath beene demonstrated before to be of perpetuall right. For the Iewish Sabbath was in respect of the determination which it had to the seventh day abrogate in the death of Christ: For whereas it is read that the Apostles sometime after were present in the assemblies of the Iewes that day of the Sabbath, *Acts* 13.14. & 16.13. & 17.2. & 18.4. they did that chiefly in that respect, because then was the fittest occasion to preach the Gospell to the Iewes; as also afterward the Apostle did greatly desire to be at Ierusalem on the day of Pentecost, *Acts* 20.16. because at that time there was the greatest concourse of the Iewes to be in that place. 7. If the institution of the Lords day was deferred so long, till the Apostles had made a separation from the Iewes, and had their meetings apart, *Acts* 18.6, 7. & 19.8. as some would have it; then all that space of time which came betweene the death of Christ and this separation, which was above three yeares, the fourth Commandement had bound none to that observation of any day: because the Iewes day

was

was already abolished, and by this opinion there was no new brought in the roome, and so there were only nine precepts in force all that time. 8. The reason it selfe of this change confirmes the same, which is by the consent of all referred to the resurrection of Christ: namely, because this day the creation of the new world or the world to come, *Heb.*2.5. in which all things were made new, 2.*Cor.*5.17. was perfected, so that God did now in Christ rising again from the dead, cease or rest from his greatest work. As therefore in the beginning of the creation, when God rested from his workes, he then blessed and sanctified that day wherein he did rest: so also it was meet that that very day wherein Christ did rest from his labours, himselfe also should sanctifie the same day. Neither is that easily to be rejected which is urged by some of the Ancients, out of *Ps.*118. 24. *This is the day which the Lord hath made*; for in that very place is treated of Christs resurrection, as Christ himself interprets, *Mat.*21.42. 9. It was also most meet that the day of worship in the New Testament should be ordained by him, by whom the worship it selfe was ordained: and from whom all blessing and grace is to be expected in all worship.

31. They who account the observation of the Lords day for a tradition not written, they are hereby sufficiently refuted. 1. Because there is no one thing which depends upon tradition not written of such moment, as is the observation of the Lords day, by common consent, and the consent of all Christians almost. 2. By this meanes there is a doore opened to bring in divers superstitions, and humane devices into the Church of God, or at least to prop them up when they are brought in. 3. Many among the Papists are ashamed of this invention: for although all the Papists to cloak their superstitions, are wont to give too much to Ecclesiasticall traditions, yet in the observation of the Lords

Lords day that impression of Divine authority appeares that it hath compelled not a few of them, to ascribe it 'not to any humane, but to Divine right. *Barnes in* 2.2. 'q. 44. a. 1. *Author supplementi ad summam Pisanam verb.* 'Dominica; *Abbas in cap. licet de fer. n.* 3. *Aug. ver. feria. n.* 3. 'Silvester. *ver. Dominica q.* 1. 7. *Alexander* also the third 'Pope of Rome in the very Canon law, *de feriis cap. licet* 'affirmes, that the Scripture as well of the old as new 'Testament, hath specially deputed the seventh day for 'mans rest, that is (as *Suarez* interprets *de dieb. fest. cap.* 1.) 'both Testaments have approved the manner of depu- 'ting every seventh day of the week for the rest of 'man, which is to depute the seventh day formally, al- 'though materially the same was not alwayes depu- 'ted: and in this manner it is true that that seventh day 'in the old law was the Sabbath, and in the new is the 'Lords day. 4. They among themselves who account the Lords day among traditions doe account baptizing of children also, and that with greater shew in the same place and number. But all our Divines, who have answered the Papists touching those examples of traditions, do alwayes contend that those institutions and all other which are of the same profit and necessity, are to be found in the Scriptures themselves.

32. Those things which are wont to be brought on the contrary out of the Scriptures, *Rom.* 14. 5. *Gal.* 4. 10. *Col.* 2. 16. do nothing at all hinder this truth. For first, in all those places the observation of some day to religious use by the ordinance of Christ is no more condemned or denied, then the choise of some certaine meat to a religious use by the ordinance of the same Christ: but no Christian is so void of all reason, that he would conclude out of those places, that the choise of bread and wine in the Lords Supper for a religious use, is either unlawfull, or not ordained by Christ: neither therefore can any thing be concluded from them against the observation

servation of the Lords day by the use and institution of Christ. Secondly, the Apostle *Rom.* 14. doth expresly speake of that estimation of dayes, which did at that time breed offence among Christians; but the observation of the Lords day which the Apostle himselfe teacheth, hath at that time taken place in all the Churches, 1. *Cor.* 16. 1. & 2. could not give any occasion of offence. Thirdly, it is most like that the Apostle in that place doth treat of chusing of dayes to eat or refuse certaine meats: for the question of that dispute is propounded verse 2. of meats onely: in the 5. and 6. verses the esteeme of a duty is joyned with it as pertaining to the same thing, and afterward through all the rest of the Chapter he treats only of meats, making no mention of dayes. Fourthly, in that place to the *Galatians*, it is expresly treated of that observation of dayes, moneths, and yeares, which pertained to the bondage of weake and beggerly elements, Chap. 4. 9. but it was farre from the Apostle, and altogether strange to Christian religion so to account any precept of the Decalogue, or any ordinance of Christ. Fifthly, in *Col.* 2. it is specially & expresly treated of those Sabbaths which were of the same kinde with new Moones, and were ceremoniall shadowes of things to come in Christ: but the Sabbath commanded in the Decalogue and our Lords day are altogether of another nature, as hath been before demonstrated.

33. Neither is Christian liberty at all diminished by this opinion, (as some without cause do seeme to feare) for it is not a liberty, but a licentiousnesse not Christian, if any think themselves freed from the observation of any precept of the Decalogue, or from the institutions of Christ: and experience also teacheth that licentiousnesse, and neglect of holy things doth more and more prevaile, where a due respect is not had of the Lords day.

34. Neither

34. Neither also was *Adam* subject to any bondage, because he was tyed to sanctifie the seventh day by a speciall observation.

35. But as the beginning of the old Sabbath was at the evening; because the Creation also began at the evening, because the common masse was created before the light, and the cessation of the day from the work of Creation began also at the evening; so also the beginning of the Lords day doth seeme to begin from the morning of that day, because the resurrection of Christ was betimes in the morning, *Mark.*16.9. *John* 20.1.

36. For the right observation of this day two things are necessary, rest, and the sanctification of this rest.

37. The rest which is required is a cessation from every worke which might hinder the exercises of Divine worship: we must therefore abstaine that day. 1. From all these works which are properly called servile: for seeing such works were of old by name excluded, in all other solemne feasts, *Levit.*23.7.8.25.32.36. *Numb.*28.25. much more were they excluded from the Sabbath.

38. But it is ridiculous by servile workes to understand sins or mercenary good workes, or done (after the manner of servants) for reward (as some do understand them by a certaine Allegoricall sport:) for sins are not forbidden and unlawfull at some certaine times, but alwayes and every where: neither doth it pertain to the fourth Commandement to deal with all sinnes to be forbidden; although this may in some sence be granted that divers sinnes doe take some aggravation from thence if they be committed upon so holy a day, *Isay* 28.4. those evill workes also which are done upon feare or hope, that is altogether servile, have in respect of their manner the same nature with other sins.

39. But servile workes are properly those, to the performance whereof servants or servile men are wont

to be uſed, ſuch as are mechanick workes, and all thoſe to the performance whereof great labour of the body is required, as to plough, to dig, &c. 2. Beſides theſe workes there are forbidden alſo upon that day all workes that are ours: as is gathered from the oppoſite conceſſion which is given in the fourth precept, Sixe dayes ſhalt thou worke and do all thy work.

40. Whence we may gather with the words following, on the Sabbath day thou ſhalt doe no worke: that all thoſe works are forbidden which are properly called ours, although they be not to ſpeak ſtrictly, ſervile, or mechanicall.

41. Now thoſe are our workes which pertaine to the uſes of this life, that is, which are exerciſed in naturall and civill things, and doe properly pertaine to our gaine and profit: of which kinde are thoſe which of their owne nature are not ſervile but liberall, as ſtudyings, exerciſes of liberall arts; much more thoſe which are common to free men and ſervants, as to journey, to handle civill cauſes, &c.

42. For ſo this phraſe is explained, *Eſay* 58. 3. Ye do that which delighteth you, that ye may exact all your labours, that is, ye do carefully your owne matters, Verſe 13. doing thine owne wayes. But becauſe *Eſayas* in that Chapter doth alſo and chiefly treat of wicked actions, and thoſe workes which are unlawfull at all times, as appeareth verſe 6. Therefore ſome godly Divines do ſeeme to erre, who are wont to gather out of that place, that every word or thought that is humane, or pertaines to men, uſed on the Lords day, is to be accounted ſinne: for all humane words, deeds, or thoughts upon that day whereof that Chapter handleth, (whether it be the Sabbath properly called, or a ſolemne feaſt) are not there judged to be impertinent, and in that reſpect ſimply reprehended; but thoſe only which are wont to concerne our gaine, either ſimply

simply unlawfull or repugnant to holy exercises, as appeares verse 3. & 6. Concerning such servile and vulgar workes there is such a strict law, that upon the Sabbath day men may not go on in their work, no not in time of plowing and harvest simply; that is, at those times which are most opportune and as it were necessary for mans life, *Exod.* 34.21. Nor in those things which doe mediately and remotely pertaine to holy things, as was the building of the Tabernacle, *Exod.* 31.13. Much lesse is it lawfull to enter into any ordinary journey, *Exod.* 16. or to frequent Marts or Faires, *Nehem.* 13.

43. Yet here are excepted; 1. All those workes which belong to common honesty: for seeing at all other times we ought, so especially upon that day which is specially dedicated to Divine worship, to be have and carry our selves decently: all those things which doe simply partaine thereunto are understood to be permitted. 2. Those things which are imposed on us by some singular necessity, *Mat.* 12.11. In which number notwithstanding those things are not to be accounted, which men make or faine to themselves as necessary: but those things which it appeares to be necessary and unavoidable, by the providence of God, and which we are not aware of, that is, when such a necessity urgeth as the Scripture it self allowes as a sufficient cause to do any ordinary thing. 3. All those works which do directly respect the worship and glory of God, *Mat.* 12. 5. *Iohn* 5. 8, 9. For in that case those workes which are of their owne nature servile, do passe into the nature of holy actions, neither are they properly our workes, but Gods works.

44. This rest, although in it selfe absolutely considered, it is not, neither ever was a part of worship; yet as it is commanded of God as a certaine necessary thing unto his worship, and is referred also to it, so far it is a part of that obedience which pertaines to religion and the worship of God.

45. The sanctification of this rest and day is a speciall applying of our selves to worship God, upon that day which is intimated in those phrases, He sanctified that day, and it is a Sabbath to the Lord thy God.

46. Here publick worship ought chiefly to be respected, whence also it is that the Sabbath is called an holy Convocation, *Levit.*23.13. *Acts* 13.14. & 15.23. & 16.13. But that that publick convocation of the Church ought to be had both before and after noone upon the Lords day, it appeares sufficiently, by that double burnt-offering of the Sabbath, in the morning and the evening, *Num.*28.9.

47. But the rest of the day ought to be spent in exercises of piety: for although there was of old an offering peculiar to the Sabbath, yet the continuall or daily offering with his drink-offering was not to be omitted, *Num.*28.10.

48. Also the publick worship it selfe seeing it is most solemnely to be celebrated, doth necessarily require these exercises of reading the Scripture, meditation, prayer, holy conferences and contemplation of the workes of God: whereby we may be both more prepared to publick worship, and that worship may be made truly effectuall to us.

49. Contrary to his ordinance of the Lords day are all feast dayes, ordained by men, they being accounted for holy dayes, as the Lords day ought to be accounted.

50. For it is most agreeable with the first institution, and with the writings of the Apostles, that one only day in the week be sanctified.

51. The Iewes had no feast dayes rightly sanctified, but by divine institution.

52. Yet any dayes may be piously turned into occasion of furthering the worship of God.

53. Also when God by his speciall judgements cals to more solemne fasting, those dayes are to be accounted

accounted as it were for extraordinary Sabbaths.

54. Contrary also to the observation of this day and all transactions of businesse, exercises, feastings, sports, and such like, whereby the minde of man is this day drawn away from the exercises of religion.

CHAPTER XVI.

Of Iustice and Charity toward our neighbour.

Thus much of Religion: Iustice followes, which is contained in the Second Table.

1. IUstice is a vertue whereby we are inclined to performe our duty due to our neighbour. So the duty of children towards their parents is said to be just, *Ephes.*6.1. And the duty of masters towards their servants is called right and equall, *Col.*4.1. And all those things which we owe to our neighbour, are performed in living justly.

2. But justice in this place is not taken most generally, as setting forth every duty to another: for so it containes even religion it selfe: for that justice which is said to be generall, is no other thing then vertue in generall, as hath been before declared; when we did shew that justice was the chiefe among the generall affections of vertue: neither must it be understood most particularly to respect the quantity either of the thing deserved or received, for so it containes only a few duties of the second table, namely those whereby like is returned for like: but it is here used in a certaine middle way, wherby it sets forth the mutuall duty

between thoſe who are bound by the ſame right; in which ſence it containes all the force of the ſecond Table.

3. It hath for the object our neighbour, that is, every one whether man or Angell alſo, who is or may be with us pertaker of the ſame end and bleſſednesſe, *Luke* 10. 36, 37.

4. Hence neither holy men, whatſoever they ſhal be, nor Angels themſelves can be a fit object of religion, or of that religious worſhip which is commanded in the firſt Table, but only of Iuſtice or of that dutie that is due to our neighbour which is contained in the ſecond Table: whence alſo thoſe arguments taken from the nature of the thing, doe exclude all adoration of the Creatures. *Acts* 10.26. Riſe, for I my ſelfe alſo am a man: *Revel.* 22.9. See thou doe it not, for I am thy fellow ſervant, and of thy brethren the Prophets, and of thoſe that keepe the words of this Booke, worſhip God. *Rev.* 22.9.

5. Both in this number and name, every one is by proportion included even in reſpect of himſelfe; for every one is firſt a neighbour to himſelfe, then to others. Whence alſo it is that there is no ſingular precept given whereby a man may be ordered toward himſelfe: for whileſt he is rightly ordered toward God, and toward his neighbour, he is alſo ordered toward himſelfe; but with this difference, that that diſpoſition whereby any is made fit to performe his duty to God and his neighbour, pertaines to his perfection; but he muſt alſo performe the ſame duties both to his neighbour and himſelfe, (but not to God, and himſelfe.)

6. But becauſe that manner whereby duties are to be exerciſed toward our neighbour, is with reſpect and affection to their good; hence this ſame vertue is called charity toward our neighbour. *Matt.* 22. 29. *Marc.* 12.31.

7. In

7. In this charity there is alwayes love of union, of welpleasednesse and good will, as in that love which is toward God; but there is also added oft times the consideration of mercy, when the misery of our neighbour is respected, which hath no place in our charity toward God.

8. But this band of Iustice and affection of Charity ought alwayes to flow, and be derived from Religion toward God; for seeing Religion gives the chiefe honour to God, it causeth that obedience be given to his will in those things also which doe immediatly respect the Creatures; whence all they who neglect their duty towards men, are denied to honour God, but rather doe contemne him. 1. *Sam.* 2. 30. Also charity towards God which is contained in Religion, doth of its own nature produce charity towards men, as they are in some sort partakers of the Image of God: whence also we are said to love God in men, and men in God, which is one reason of that phrase, beloved in the Lord.

9. Hence nothing is properly due to man which is contrary to Religion. *Acts* 4. 19. & 5. 29. Whether it be right in the sight of God to obey you rather then God, judge yee: we must obey God rather then men.

10. Hence also the truth of Religion cannot consist with the neglect of Iustice, and Charity toward our neighbour. *Iames* 1. 27. Religious worship, pure and undefiled before God and the Father, is this, to visit the fatherlesse, and widdowes in affliction. 1. *Iohn* 4. 20. 21. If any one say I love God, and hate his brother, he is a lyar. This Commandement have wee from God, that he that loveth God, love his brother also.

11. Hence finally religion is best proved, and tried by Iustice, according to the frequent use of the Scripture, which argument notwithstanding doth serve much more certainly for negation, then affirmation, if it be understood of the outward workes & offices of Iustice:

becauſe ſuch workes of Iuſtice may be ſometime preſent, where true religion is wanting; but if true religion be preſent, they cannot be wholly abſent.

12. By the ſame reaſon alſo unjuſt workes doe more argue a man to be ungodly, then thoſe which are juſt doe argue a godly man: whence the workes of the fleſh are ſaid to be manifeſt. *Gal.* 5.19. Which is not affirmed of the fruits of the ſpirit, *Verſe* 12.

13. The order of this charity is this, that God is firſt and chiefly to be loved by charity, and ſo is as it were the formall reaſon of this charity toward our neighbour: next after God we are bound to love our ſelves, namely with that charity which reſpects true bleſſednesſe; for loving God himſelfe with love of union, we love our ſelves immediatly with that chiefe charity which reſpects our ſpirituall bleſſednesſe: but we ought to love others whom we would have partakers of the ſame good with us, ſecondarily as it were; moreover others may be deprived of this bleſſednesſe without our fault, but we our ſelves cannot; therefore we are more bound to will and ſeeke it for our ſelves then for others.

14. Hence it is that the love of our ſelves hath the force of a rule or meaſure unto the love of others: Thou ſhalt love thy neighbour as thy ſelfe.

15. Hence it is never lawfull to commit any ſin for anothers ſake, although our offence may ſeeme ſmall, and to be a chiefe good, which wee ſhould ſeeke to another: for he that wittingly and willingly ſinneth hateth his own ſoule. *Prov.* 8.36. & 29.24. He that ſinneth againſt me, offereth violence to his own ſoule. He that partaketh with a thiefe, hateth himſelfe, and he that hearing curſing declareth it not.

16. Among other men none indeed ought wholy to be removed from the embracing of our charity, who is capable of bleſſednesſe; for if we love God above all things,

things, no enmities will so far prevaile with us, but we may love our very enemies for God. *Mat.* 5. 39. *Rom.* 12. 17. 1. *Thess.* 5. 15. 1. *Pet.* 3. 9.

17. But among men those are more to be loved then others, that come neerer to God, and in God to our selves. *Galatians* 6. 10. Let us doe good to all, but especially to the housholl of Faith.

18. But because they that believe, are more neere both to God, and to us also spiritually, then those who doe not as yet believe, therefore also are they more to bee beloved.

19. Yet this is so to be understood, that it be referred to the time present and the immediat affection; for we may will the same good to some other as much or more in time to come, the grace of God and faith comming between; in which sence that affection of the Apostle concerning the *Israelites* is to be taken. *Rom.* 9. 3.

20. If among those that are to be beloved there be no apparent disparity neither in respect of God, nor in respect of us, then they are equally to be beloved.

21. But if any apparent disparity appeare, either in their neerenesse to God or to our selves, then he who exceeds in any neerenesse, is more to be beloved, that is, when we cannot exercise the act of our love alike toward all, we are more bound to place our love on those whom God hath by some speciall neerenesse or communion commended to us, then on others. Therefore although we ought equally to will the salvation of others; yet the exercise and care of this will is chiefly due to those, that are neere joyned to us in some speciall respect; as a Souldier although he ought to wish well to all his fellow Souldiers, yet he is bound to take most care of those who are of the same band, and are next adjoyned in the same Ranke. This appeares in that example of *Paul*, who did more fervently desire

ti e conversion of the *Israelites* then of other Nations; of which affection he gives this one reason, because they were his brethren, and and kindred according to the flesh. *Rom.*9.3.

22. Yet in this prerogative of charity we must wish to those that are neere unto us, rather those good things which pertaine to that conjunction, whereby they come neere unto us, as spirituall good things to those who are most spiritually joyned to us, and naturall good things to those with whom we have a naturall neerenesse; not that those kind of good things are in our desires to be separated one from another, but because the very kind of conjunction, is as it were a bek from God whereby he stirs us up to bestow our paines chiefly in this or that kind.

23. Hence it followes, first. That kindred in bloud, *Cæteris paribus* other things answerable, are more to be beloved then strangers, in those things which pertaine to the good things of this life: and among those that are neere in blood, those that are the neereſt to be most loved.

24. Secondly, that some speciall friend is more to be beloved, then an ordinary kinsman in bloud, at least in those things, which pertaine to the common duties of this life, because friendship may be such that it may make a neerer conjunction then consanguinity it selfe considered by it selfe. *Prov.*18.24. For a friend is neerer then a brother.

25. Thirdly, that parents are to be loved more then any friend, because the neerenesse of parents is greater then of friends as touching the communicating of those things which are most intimate to us. 1.*Tim.*5.4. If any widow have children or nephewes, let them learne first to shew piety towards their own house, and to recompence their parents: for this is honest and acceptable in the sight of God.

26. Fourth-

26. Fourthly, that parents are more to be beloved then children, in those good things which ought to redound from the effect to the cause, as Honour, Esteeme, Reverence, Thankfulnesse and the like. But that children are more to be loved then parents in those things which are derived from the cause to the effect, of which kind are, Maintenance, Promotion, Providence and the like.

27. Fifthly, that husbands and wives are to be loved more then parents or children, in those things which pertaine to society and union of this life; for that is the greatest neerenesse, whereof it is said, they shall be one flesh. *Gen.2.24. Matthew 19.5.* Therefore shall a man leave his Father, and Mother, and shall cleave to his Wife, and they shall be one flesh.

28. Sixtly, that they that have deserved well of us are more to be beloved then others, and among those, such as have communicated spirituall good things to us are most to be beloved: let him that is taught in the word communicate to him that taught him, all good things, *Gal.6.6.*

29. Seventhly, that a community or whole society is more to be beloved then any member of it, because the conjunction of a part with the whole is greater then with another part; and therefore, that a prince whose life and safety is necessary or most profitable for the common good, is more to be beloved, then any or divers of the common people, nay more then our selves in temporall things. *2. Sam.21.17.* Thou shalt goe no more with us to battell, least thou quench the light of *Israel. Lament 4.20.*

30. There be two Acts of charity toward our neighbour: Prayer for his good, and working of it. *Mat.5.44.* Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you and persecute you.

31. This Prayer as it reſpects the honour of God, pertaines to religion in the firſt Table: but as it reſpects the good of our neighbour, it pertaines to Iuſtice, and Charity toward our neighbour in the ſecond Table.

32. We muſt pray for all thoſe good things, which religion commands us to wiſh to him, whether they be ſpirituall, or corporall.

33. In this praying is included not only petition, but alſo giving of thankes, whereby we praiſe God for the good things which he hath beſtowed on our neighbours. *Romans* 1.8,9,10.

34. To his praying is oppoſed that impreeation which tends to the hurt of our neighbour, which is called curſing. *Mat.*5.44.

35. Working of good toward our neighbour is an endeavour, concerning him, tending to his good; whence alſo it is called good deed. *Matthew* 5.44. And love in deed. 1 *Iohn* 3.18.

36. This working is diſtinguiſhed from praying; becauſe although prayer be alſo an endeavour tending to the good of our neighbour, yet is not immediatly exerciſed about our neighbour, but is directed unto God.

37. Yet unto this working thoſe endeavours muſt be referred which are exerciſed about other Creatures for our neighbours ſake: for then there is an efficiency in our actions of the ſame reaſon, as if it were exerciſed immediatly about our neighbour himſelfe.

38. Now this endeavour is either, by morall perſwading, or reall effecting.

39. An indeavour of morall perſwaſion is in propounding of good to be performed with argumens by which he may be ſtirred up to it.

40. And this is by admonition, and good example.

41. This admonition is taken generally for any warning, which is uſed by words, whether it be to procure

cure and performe good to our neighbours, or to drive away and make up any hurt.

42. Therefore it containes in it our duty to teach and admonish. *Colos.* 3.16. To observe others that we may whet them to love and good workes. *Heb.* 10. 24. To exhort them also daily. *Heb.* 3.13. To comfort them against sorrow and griefe. 1. *Thess* 4.18. And to correct them in a brotherly manner, if they be overtaken with some offence. *Gal.* 6.1. *Rev.* 19.17.

43. But this brotherly correction is then to be used; when we certainly know that the evill to be corrected is committed, when there is hope of some fruit, or good to follow upon our correction, either by the amendement of our brother that is fallen, or by preserving of others from partaking of the same; lastly, when there is fit opportunity in respect of time, or person, and the circumstances.

44. Unto this admonition is opposed consent, or communion with others in their sins. *Eph.* 5.7.11.

45. One is said to be partaker of anothers sin nine wayes; which are thus set down in Latine.

Iussio, consilium, consensus, palpo, recursus,
Participans, nutans, non obstans, non manifestans.

That is summarily, consent is given to sinners, by counselling, defending, helping, permitting when we can hinder, and by holding our peace when we may profitable speak. *Rom.* 1.32.

46. Good example is a representation of a good worke, whereby others may be stirred up to performe the like. 1. *Tim.* 4.12. *Tit.* 2.4.7. *Mat.* 5.16. 1. *Pet.* 2.12.

47. To good example scandall is opposed. 1. *Cor.* 10. 32.33. Give no offence to the *Iewes*, to the *Gentiles*, nor the Church of God.

48. A scandall is a representation of an evill worke whereby others may either be stirred up to sin (whence it is called σκάνδαλον, or a cause of stumbling) or to be hindred

hindred or slackned from doing good, (whence it is called ἀσθένια or a cause of weakning) and that is properly called a scandall, 1.*Cor.*8,9,10. Take heed that your lyberty be not an occasion of stumbling to the weake, &c. *Rom.* 14. 21. Wherein thy brother stumbleth, or is offended, or is made weake.

49. There is in every evill worke which is made known to others, the respect of a scandall. *Mat.*18.6, 7,8. Whosoever shall be an offence. If thy hand, foot, eye cause thee to offend. If thy brother sin against thee.

50. There is also sometime a scandall in a worke of it selfe lawfull, if it be not expedient in respect of others. 1.*Cor.*8.13. If my meat offend my brother, I will never eat flesh, least I offend my brother.

51. But an indifferent thing is said to be expedient, or not expedient, when all circumstances considered, it maketh, or maketh not to the glory of God, and edification of our neighbour.

52. There is no humane authority that can make that action lawfull, whereby a scandall is given to our neighbour.

53. But then a scandall is said to be given: either when some manifest sin is committed, or at least that which hath evident shew of sin is committed, so that it becomes known to others; or when that is rashly committed which is not necessary by Gods Command, and yet brings spirituall hurt to others: but much more if the perverting or troubling of our neighbour be by that very action directly intended.

54. But if there follow offence, not from the condition of our worke, but from the pure malice of others, then it is called an offence taken, as that of the *Pharisees*, which is not our sin, but of those who are offended. *Mat.* 15. 12, 13, 14. Knowest thou not that the *Pharisees* were offended at that saying? Let them alone:

alone: they be blind leaders of the blind.

55. But although this offence taken cannot be avoyded by us; yet an offence given may and ought. For God never layes upon his a necessity of offending.

56. That scandall whereby one is said (metaphorically) to offend himselfe, or to give occasion of sinning to himselfe, is by proportion referred to an offence given.

57. A reall effecting or procuring the good of our neighbour, is when we our selves performe something which of it selfe tends to the good of our neighbour without his helpe comming between. *Heb.*13.16. To doe good, and to distribute forget not.

58. But although all acts of Iustice ought to have charity joyned to it, yet there are some wherein Iustice doth more shine forth, and others wherein charity doth more rule.

59. Hence that distinction ariseth whereby some offices are said to belong to Iustice strictly taken, and some belonging to charity; of which difference and formall distribution we have Christ the author. *Luke* 11.42. Ye passe by judgment and the love of God.

60. Those are the acts of Iustice which have in them the consideration of a debt and equality in respect of others.

61. Those are the acts of charity whereby the good of another is respected more then our debt.

62. The offices of Iustice, are before, and of straighter obligation then they which are of charity.

63. Hence we are more bound to pay our debts, then to give any thing of our own; and he that offends another, is more bound to seeke reconciliation then he that is offended.

64. There is in many things a double respect of Iustice, one whereof respects the next end, and words of the Law, that bindeth, which is called Iustice in the most strict

ſtrict ſence; and the other, reſpects the remote end and reaſon of the Law which is called equity or *ἐπιείκεια*.

65. The parts of this Iuſtice are two, one whereof gives to every one his own, and it is called diſtributive Iuſtice, the other reſtores to every one his own, and it may be called emendative Iuſtice.

66. Diſtributive Iuſtice cannot be rightly performed without a right judging of things and perſons, and a meete compariſon of things to things, and perſons to perſons, from whence ariſeth that proportion which they call geometricall.

67. Unto diſtributive Iuſtice is oppoſed acception of perſons, whereby one is preferred before another in the diſtribution of good due, without juſt cauſe.

68. Emendative Iuſtice is either Commutative, or Corrective.

69. Commutative Iuſtice is equality of the thing given, and received.

70. Corrective Iuſtice, preſuppoſeth ſome Injuſtice, and it is either civill or criminall.

71. Civill doth chiefly correct the injuſtice of the cauſe.

72. Criminall doth chiefly correct the injuſtice of the perſon.

73. To corrective Iuſtice pertaineth revenge, and reſtitution.

74. Revenge is an act of corrective Iuſtice, whereby puniſhment is inflicted on him, who hath violated Iuſtice.

75. The end hereof ought to be the amendment or reſtraint of the offendor, quierneſſe and admonition to others, and ſo the preſerving of Iuſtice, and of the honour of God. *Deut.* 13.11. & 17.13. & 19.20. & 21.21. That all *Iſrael* may heare, and feare, and doe no ſuch iniquity in the midſt of thee.

76. Re-

76. Restitution is an act of corrective Iustice, whereby another is set againe into the possession of that thing of his own whereof he was unjustly deprived.

77. Hence an action binding to restitution must be against Justice strictly taken, and not against charity only.

78. To this injustice injury is opposed.

79. To charity is evill will opposed, whether it be formall by a direct intention or virtuall by interpretation.

80. Unto this ill will partaines unjust discord, which if it break forth into separation, especially in those things which pertaine to religion, it is properly called Schisme.

CHAPTER XVII.

Of the honour of our Neighbour.

1. IUstice toward our Neighbour doth either immediarly affect him or by meanes of some action.

2. Iustice which doth immediatly affect our Neighbour, doth either respect the degree of that condition in which our Neighbour is placed, or the condition it selfe absolutly considered.

3. As it respects the degree of it, it is called honour which is commanded in the fift Commandement: which is said to be the first Commandement with promise, *Eph.* 6. 2. Either because it is the first of the second Table, or because it is the first Commandement in all the Law that hath a singular and proper promise joyned to it.

4. Here society of men among themselves is supposed

sed and eſtabliſhed, private or œconomick, and publick or politick, wherein one ought to ſerve another being joyned together in mutuall duties of Iuſtice and charity, that they may exerciſe and ſhew towards men that religion whereby they worſhip God.

5. Hence that ſolitary life which certaine Hermites have choſen to themſelves as Angelicall, and others imbrace for other cauſes, is ſo farre from perfection, that unleſſe it be perſwaded by ſome extraordinary reaſon (and that for a time only) it is altogether contrary to the law and will of God.

6. But becauſe humane ſociety is as a foundation to all other offices of Iuſtice and charity which are commanded in the ſecond table of the law: therefore thoſe tranſgreſſions which do directly make to the diſturbance, confuſion and overthrow of this ſociety, are more grievous ſinnes, then the breaches of the ſeverall precepts.

7. But although politicall ſociety be eſtabliſhed of God as well as Oeconomicall, yet as there is ſome certain form of this Oeconomicall (as alſo of Eccleſiaſticall ſociety) preſcribed to all people, it is not ſo of politicall; but it is left to their liberty, that (ſo as they preſerve their power whole) they may ordaine that ſociety, which makes moſt for the eſtabliſhing of religion and juſtice among themſelves.

8. And this is one reaſon why there is mention only of parents in the fifth precept; becauſe Oeconomicall ſociety only (which is plainly naturall) ſhould remaine one and the ſame throughout all ages, and nations: unto which that alſo is added, that this is the firſt degree, wherein is the fountaine and ſeminary of all ſociety; whence alſo the authority of all others in ſuperiour power is ſet forth and mitigated by the name of Father, 2. *Kings* 2. 12. & 13. & 13, 14. *Gen.* 41. 8. 43. 1. *Sam.* 24. 12. 1. *Tim.* 5. 1.

9. Honour

9. Honour is an acknowledgement of that dignity or excellency which is in another with a due testification of it.

10. It is called both an acknowledgement and testifying, because it consists neither in outward observance only, nor in inward only, but in both.

11. It is said to respect excellency or dignity, because we are not affected with reverence, but upon the apprehension of some excellency.

12. Hence that duty which is due to those who are placed above us in some eminency, is commonly and most properly set forth under the name of reverence: but by a synecdoche it sets forth every duty wherein the degree of dignity or excellency of another is respected, whether that degree be inequall in respect of us, or equall, *Rom.* 12. 10. In honour preferring one another, 1. *Pet.* 3. 7. Let men likewise dwell according to the knowledge of God, giving honour to the woman as to the weaker vessell; according that 1. *Pet.* 2. 17. Honour all men.

13. But it hath the first place among those duties which are due to our neighbour; First, because it comes neerest to the nature of religion and piety wherewith we worship God, whence also it is called religion or piety, not only by prophane authors, but sometime also in the Scriptures, 1. *Tim.* 5. 4. Let him learne first to shew piety to his owne family, &c. Secondly, because it is the bond and foundation of all other justice, which is to be performed to our neighbour: for by vertue of this duty of those degrees which it doth respect, men lead a quiet and peaceable life with all piety and honesty, 1. *Tim.* 2. 2. which doth also seeme to be the proper reason of that promise which is adjoyned to this fifth precept, that thou mayest prolong thy dayes upon earth, because without this mutuall observance of superiours and inferiours among themselves, it could

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not be expected that the life of man should abide in its state.

14. Honour, as it respects the knowledge and opinion of others of him that is to be honoured, is called fame, *Eccles.* 7.1. or a good name, *Phil.* 4.8.

15. Hence honour as it is the externall good of a man, doth not really differ from fame, but only in reason.

16. That office of honouring which we owe to all, is to preserve that state of dignity which they have, without being hurt.

17. Unto this office those vices are opposed whereby the same of our neighbour is hurt.

18. The good name of our neighbour is hurt when that estimation which ought to be had of him is diminished, 1.*Cor.*4. 13. Being defamed we pray. 2.*Cor.* 6.8. By honour and dishonour, by evill report and good report.

19. We may diminish it either with our selves conceiving ill of him without just cause, which is called rash judgement, *Mat.*7.1. 1.*Cor.*4.3. or with others also.

20. The good name of our neighbour is diminished with others, by words, deeds, gestures, or other signes.

21. This also is done sometime directly and formally, with an intention to hurt, and sometime virtually and indirectly, or of the nature of the thing, or by circumstances adjoyned.

22. When the same of another is hurt by imputation of an evill of the fault or of punishment, if it be in his presence, it is called either a reproach, or derision, or a slander; if it be in his absence, it is called detraction.

23. Detraction is directly exercised about the evill of our neighbour foure wayes. 1. When a fault is falsly layd upon him. 2. When a secret fault is discovered without a just cause. 3. When a true crime is too much beaten

beaten upon. 4. When the deed is not disallowed, but the intention is blamed.

24. It is indirectly exercised about the good of our neighbour foure wayes also. 1. Denying that good which is to be given to our neighbour. 2. Hiding it. 3. Lessening it. 4. By praising it coldly.

25. The former wayes are contained in this verse,

Imponens, augens, manifestans, in mala vertens.

26. The latter in this verse,

Qui negat aut minuit, tacuit, laudat que remisse.

27. The good name of our neighbour is restored by retracting, or desiring pardon, or sometime also by recompensing of it.

28. The duties of honour, belong some to unequals, some to equals.

29. Among unequals, it belongs to superiours to excell in well deserving, but to inferiours to reverence and give thanks.

30. Inequality is either in some simple quality, or in authority and power.

31. Inequality in a simple quality, is either in respect of age, or in respect of gifts.

32. They that are above others in age, ought to go before them in grave example, *Tit.* 2. 4. That old women teach the yonger women to be sober.

33. They that excell in gifts, ought readily to impart the same to the profit of others, *Rom.* 1. 14. I am a debter both to the Grecians and Barbarians; to the wise, and the unwise.

34. They that are above others in power, are those who have right to governe others, whence also power is wont to be called jurisdiction; whose duty it is to administer justice and charity toward others in a certaine eminent way, according to that power which they have committed to them, *Iob* 29. 14. 17. I put on justice, and my judgement covered me as a robe, and as a Diadem.

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I was as eyes to the blinde, and as feet to the lame, *Col.* 4. 1. Masters, do that which is right and equall to your servants.

35. This justice is administred in charity, by protecting and ruling.

36. Protection is an application of power to defend others from evill, *Isay* 32. 2. And a man shall be as an hiding place from the winde, and a covert from the tempest, &c. Whereunto also pertaines that providence whereby they provide necessary things for them, 1. *Tim.* 5. 8.

37. Ruling is an application of power to further others in good, *Romans* 13. 4. He is the minister of God for thy good, 1. *Tim.* 2. 2. That we may leade a peaceable and quiet life in all godlinesse and honesty.

38. This ruling is exercised in directing and rewarding.

39. Direction is a propounding of that which is right and good, that it may be observed, *Ephes.* 6. 4. Fathers, bring up your children in the nurture and admonition of the Lord.

40. Unto this direction pertaines the making and promulgating of good lawes in whatsoever society of men it be.

41. Rewarding is a recompencing of that obedience which is performed or denied to direction, 1. *Pet.* 2. 14. both to take vengeance on the wicked, and for the praise of them that do well. So *Rom.* 13.

42. Here distributive and emendative justice doth most shine forth: for although the justice in other men is the same, with that which is exercised in those superiour, yet it doth most shine forth if it be administred with a fit power.

43. Hence the right of revenging doth not properly belong to others then those that have super-eminent power, *Rom.* 13. 4. 1. *Pet.* 2. 14. by whom when it

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is rightly exercised, it is not the revenge of men, but of God, 2. *Chro.* 19. 6. Take heed what you do for ye judge not for men, but for the Lord, who will be with you in the judgement.

44. They that are in higher power, ought to provide for the commodities of them over whom they are set in respect of their soules, that they may have meanes of salvation, *Ephes.* 6. 4. In respect of their bodies, that they may have food, raiment, and fit dwelling.

45. And these are either private persons or publick.

46. Private, are the husband in respect of the wife, parents in respect of children, and master in respect of servants: where the power of the husband is moderated with a certaine equality: the power of the master is meerely commanding: but the paternall power is as it were mixt.

47. They that are in publick authority, are either ministers or magistrates.

48. But there is this difference betweene magistrates and ministers of the Church. 1. Magistracy, (of this rather then of the other kinde) is an ordinance from man: but the ordinance of ministers is from God, which is declared in the Scriptures, when the power of magistracy although it be ordained by God, *Rom.* 13. 1. yet it is called an humane creature, 1. *Pet.* 2. 13. which name doth not at all agree to the lawfull ministers of the Church. 2. Magistracy is an ordinance of God the Creator, and so belongs to all kind of men: but the Ecclesiasticall ministery is a gift and ordinance of Christ the Mediator, and so doth not properly and ordinarily perraine, but only to those who are of the Church of Christ. 3. A magistrate hath jurisdiction joyned to his government, and so (if he be the supreme magistrate) upon just cause he may make and abolish lawes, and commit jurisdiction to others: but th ministers

sters of the Church (considered in themselves) are meerly mandatory, that have nothing of their own, but whatsoever they do lawfully, they do it as in Christs stead who commands them, and so can neither make lawes, nor commit that power which they have received to others. 4. It belongs to magistrates to procure the common good both spirituall and corporall of all those who are committed to their jurisdiction, by politick meanes, and a coercive power, 1. *Tim.* 2. 2. but it is ministers duties to procure their spirituall good who are committed to them by Ecclesiasticall meanes, *Acts* 20. 28. *Heb.* 13. 17.

49. But they cannot be exactly distinguished, in the things themselves, the persons and causes, about which they are occupied: for there is no thing, person, or cause so Ecclesiasticall, but in some respect it may pertaine to the jurisdiction of the magistrate; neither is there any action so secular (so it be done by a member of the Church) but, so far as it respects obedience to God, it may pertaine to the taking notice of by the Church.

50. Therefore the exempting of Ecclesiasticall men (as they are called) from the jurisdiction of the civill magistrate, as also the unloosing them from obedience due to Magistrates, and Parents, brought in by Papists under a pretence of Religion and perfection, is altogether contrary to the perfect Law of GOD.

51. In respect of this ruling which comes from the power of superiors, there is due from inferiours, subjection and obedience. *Hebrewes* 13. 17. Obey your leaders, and submit your selves.

52. Subjection is an acknowledgment of their authority. 1. *Pet.* 2. 18. *Eph.* 5. 22.

53. Obedience is the performance of those things that are prescribed. *Eph.* 6. 1. 5.

54. This obedience ought alwayes to be limited according

cording to the limits of power, which the ſuperior commander hath.

55. Hence we muſt not obey men in thoſe things which are againſt the command of God, for we muſt obey in the Lord, *Eph.* 6. 1. And in the feare of God. *Col.* 3. 22. Or alſo againſt the command of thoſe ſuperior perſons who have greater authority then they.

56. Hence alſo that obedience muſt not be blinde, or without examination of the precept: but an inferior ought to enquire ſo far as is requiſite for the matter in hand, whether the precept be lawfull, convenient and binding. *Acts* 4. 19.

57. But if the precept be not lawfull then an enduring of the puniſhment wrongfully inflicted, hath the place and force of obedience. 1. *Pet.* 2. 19. 20.

58. In reſpect of the good that is communicated either by the gifts, or by the power of ſuperiors, inferiors doe owe ſubmiſſive thankfulneſſe.

59. Thankfulneſſe is a deſire to recompence benefits received.

60. For it is a certaine welwiſhing affection, having reſpect and proportion, to the benefit of another, yet ſo that it muſt not be contained in the affection it ſelfe, but muſt be manifeſted in anſwerable indeavour.

61. Thankfulneſſe indeed is the common duty of all men, who have received any benefit from others, but there is a certaine ſingular way of thankfulneſſe, of inferiors towards ſuperiors, which is declared in that word, when thankfulneſſe is ſaid to be ſubmiſſive.

62. Hitherto pertaines the relieving of their neceſſity, whether they ſtand in need of ſubſtance, helpe, or counſell. *Gen.* 45. 9.

63. This thankfulneſſe, which reſpects thoſe by whoſe benefit we doe under God ſubſiſt, namely our parents, and country, or thoſe who ſuſtaine the ſame perſon with them, is called piety. 1. *Tim.* 5. 4.

64. The duty of equalls towards all their equalls is,

that one prefer another in honour: *Rom.*12.10. *Ephes.*5. 21.

65. Friendſhip is towards ſome that are joyned neerer in love and communion. *Prov.*18.24.

66. The beginning of all honour to be given to our Neighbour, eſpecially of that which is due to ſuperiors and equalls, is humility.

67. This humility as a vertue, whereby one doth ſo moderate his eſteeme of himſelfe, that he will not in any kind attribute any thing to himſelfe above that which is meete for him. *Phil.*2. 3. In humility of mind thinking every one better then himſelfe.

68. Unto humility is oppoſed pride and envy.

69. Pride is an inordinate affection of a mans owne excellency.

70. This affectation of a mans own excellency if it be exerciſed about good things that we have, it is called boaſting: if about thoſe things which we would ſeeme to have, it is called arrogancy: if about the fame and eſteeme which we ſeeke with others, it is called vaine glory: if about dignities, it is called ambition: if about the undertaking of matters, which are beyond our ſtrength, it is called preſumption.

71. Envy is a ſorrow for the good of our Neighbour, becauſe it ſeemes to diminiſh our own excellency. *Num.*10.29.

72. For if there be feare of anothers good, becauſe wee ſee ſome evills like to come from thence either to others, or to our ſelves, it is not envy, but an honeſt feare. *Prov.*28.28.

73. If the cauſe of ſadneſſe be not that another hath good, but that we have not, and that good is to be wiſhed for by us, then it is not envy, but emulation. *Rom.* 11.14.

74. If the cauſe of ſadneſſe be the unworthineſſe of him, who enjoys that good, then it is not properly envy, but indignation. *Pro.*29.2. 75. Yet

75. Yet all these affections if they exceed measure, are wont to be noted in the Scriptures under the name of envy. *Psal.37.vers.1.7. Pro.3.31.*

CHAPTER XVIII.

Of humanity toward our Neighbour.

1. IUstice which respects the condition of our Neighbour absolutely considered, doth either respect the person of our Neighbour, or his outward commodities.

2. That which respects his person doth either respect his life, or his purity.

3. That which respects his life is humanity, and it is commanded in the first Commandement. For seeing here mans life is properly provided for, or as the Scripture speakes; *Gen.9.5,6.* The soule of man and the bloud of man; all that duty which is here handled is rightly set forth under the man: of humanity.

4. This Commandement doth not properly treat of the life of the brute Creatures, because they are in mans power, *Gen.9.2.3.* Neither have they common society with man: yet because a fit disposition toward the life of man doth infer some respect to another image of his, which is found in other living Creatures: and cruelty against them is wont to declare a certaine inhumane disposition, or by little and little accustome to it: therefore clemency and inclemency towards the brute Creatures, doth pertaine also hitherto as a certaine appendix.

5. Humanity is a vertue whereby we are inclined to preserve the life of our Neighbour, and quietnesse thereof by lawfull meanes.

6. But this is performed two wayes, namely by supplying things helpfull, and hindering things hurtfull.

7. But seeing the life of man which ought to be preserved is twofold, spirituall, and corporall, hence the duties of humanity are some spirituall, and some corporall.

8. The spirituall dutie is to doe all things according to our power, which may further the edification of our Neighbour.

9. Of this kind are, prayer; good example and admonition, which are required of all.

10. For although these immediatly in regard of their next end, be generall duties of charity, yet mediatly and in respect of the remote end, they pertaine to the furtherance of the spirituall life of our Neighbour. *Iames* 5. 20.

11. There is the like reason, of ceasing from due offices pertaining to the salvation of our Neighbour, of consenting with other in their sins, and of offence given to them, which are sins opposed to those duties; for these doe alwayes hurt the spirituall life of our Neighbour, *Exec.* 3.18. & 13.19. & 33.6.8. *Rom.* 14.15. 1.*Cor.* 8.11.

12. But although as the soule is more noble then the body, so the spirituall life is of greater price then the corporall; and so those sins which doe make against the spirituall life of our Neighbour are greater, (an equall comparison being made) then those which hurt the body: yet they doe not so really pertaine to the hurting of our Neighbour: because hurting and bodily death it selfe is wont to be brought on men, by necessity or coaction: but spirituall death cannot be brought upon one by another unlesse he be in some sort willing and doe consent, so that is own action is the immediate cause of it.

13. Al-

13. Alſo it is required of ſuperiors that have power, and authority, that they ſtudy to further the ſalvation of inferiors by their authority.

14. There be divers degrees of our duty toward the corporall life of our Neighbour, that it may be kept quiet and ſafe.

15. The firſt degree hereof is, in thoſe vertues which doe keepe us far from any hurting of our Neighbour.

16. Of this kind, are Meekeneſſe, Patience, Long-ſuffering, and placableneſſe, or pardoning of wrong.

17. Meekeneſſe is a vertue which doth moderate anger. *Prov.* 17.17. 1.*Cor.*13.4. *Numb.*12.3. Now the man *Moſes* was very meek; above all men who were on the face of the Earth. *Gal.*5.22. The fruits of the ſpirit reſtraining of anger, goodneſſe, gentleneſſe.

18. Unto this is oppoſed, ſlowneſſe and wrath.

19. Slowneſſe is a want of Iuſt anger. 1.*Sam.*12.13.

20. Wrath is an inordinate ſtirring up of anger. *Gen.* 49. 7. Curſed be their anger becauſe it was fierce, and their wrath becauſe it was cruell. *Eccleſ.*7.10. Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſome of fooles.

21. The degrees of wrath are, provoking of the mind waxing hot, and hatred.

22. Patience is a vertue which moderates anger that is ſtirred up by grievous wrongs. *Luke* 21. 19. *Coloſſians* 1.11. 1.*Theſſ.*5.14.

23. Long-ſuffering is a continuance of patience, although it have beene long provoked. *Proverbs* 14.29. & 15.18. & 16.32.

24. Placableneſſe is a vertue whereby we doe eaſily forgive a wrong done to us. *Mat.*18.21.22. *Luk.*17.3.4.

25. The ſecond degree of this duty is in thoſe vertues, which doe cheriſh ſociety of life, as, concord, and benevolence which hath joyned with it, curteſie, affability, and equanimity.

26. Concord, is a vertue whereby we doe eaſily agree with others in thoſe things that are good. *Philippians* 1.27. & 2.2. & 4.2.

27. Benevolence is a vertue whereby we wiſh all things proſperous to others. 1. *Cor.* 13. 4. Charity is kind.

28. Unto theſe are oppoſed diſcord, diſſention and enmity, &c. *Gal.*5.20.

29. A third degree of this duty is in thoſe endeavours whereby the life it ſelfe of our Neighbour, is defended, furthered, and cheriſhed.

30. An indeavour to defend, promote, and cheriſh the life of our Neighbour, doth coutaine all thoſe duties, whereby we may be conſerving cauſes of the life of man. *Prov.*24.10.

31. Unto theſe are oppoſed all thoſe ſins, whereby the life of men is hurt, as fierceneſſe, cruelty and the like. *Pro.*20.10.

32. All theſe are contained under the name of Homicide.

33. Homicide is the injuſt killing of a man.

34. Now that killing and hurting alſo is unjuſt, which is either not done by a juſt authority, that is, that that is publick, or which is equall to publick; or not upon a juſt cauſe, or not in due order, or upon an intention that is not juſt; for thoſe foure conditions ought alwayes to concurre to a juſt killing; if one of them be wanting, Homicide is committed.

35. Alſo raſh anger muſt be referred to Homicide, ſo far forth as it tends to the hurting of the life of our Neighbour. *Mat.*5.22. Whoſoever is angry with his brother unadviſedly.

36. But in thoſe words it is given to underſtand that all anger is not condemned, for that only is reproved which is raſh, that is, which hath no juſt cauſe, or obſerves no juſt meaſure. Otherwiſe the force of anger, as

as zeale of God, is often commended. *Gen.*30.2. *Ex.*11. 8. & 16.20. & 23.19. *Numb.* 16.15. & 31.14. 2. *Kings* 13.19. And hatred it selfe, *Psalme* 139.21.22.

37. This is for the most part peculiarly belonging to the sixt precept, that those things which are forbidden, may sometime (in another consideration) be not amisse, and sometime well and rightly done in obedience toward God.

38. So he that killeth another upon meere chance, to whom he gave no cause, whileſt he is about a lawfull worke when and where it is lawfull, fit diligence being used, doth not sin. *Deut.*19.5.

39. Such also is the reason of a necessary defence, so as desire of revenge be wanting. For this is an unblameable defence granted to every one.

40. Sometime also God is obeyed by killing. *Deut.* 13.9. Namely when it is done by authority, and command from God. 1. *Sam.*15.18.19.

41. No man hath power from God, by common Law to kill that man of set purpose whose innocency he knoweth of.

42. Neither is there any power of man, which can give sufficient authority to any subject, to slay him, whom he knowes to be innocent, and not to deserve death.

43. Therefore a war can never be just on both sides, because there cannot be cause of death on both sides.

44. Neither is it lawfull in any war to intend their occasion who are not in some sort partakers of such like cause.

45. But if there be present a lawfull cause, together with a just authority and intention, and a just manner be used, the war it selfe, or warfare, is not against Religion, Iustice, or Charity, *Num.*31.3. 1. *Sam.*18.16. & 25.28. 1. *Chron.*5.22. *Luc.*3.14. *Rom.*13.4. 1. *Pet.*2.14.

46. Also the same conditions observed, it is lawfull

for those who have skill in weapons. 1. *Chron.* 5. 18. *Psal.* 143. 1. To offer and apply their help to lawfull Captaines, to make war. *Luc.*3.14. 1.*Cor.*9.7.

47. No Law of God permits any one to kill himselfe.

48. Yet it is lawfull and just sometime for one to expose himselfe to certaine danger of death.

39. Nay sometime the case is wherein one may and ought to offer himselfe to death. *Ionah* 1.12.

CHAPTER XIX.

Of Chastity.

1. IUstice which respects the purity of our Neighbour is Chastity.

2. Chastity is a vertue whereby the purity of his person is preserved in respect of those things which pertaine to generation. 1.*Thess.*4.3,4,5.

3. The parts of Chastity are two, shamefastnes and honesty.

4. Shamefastnesse is a part of chastity drawing back from impurity, which is in the same sence also called bashfulnesse.

5. Honesty is a part of chastity leading to those things, which become purity.

6. Shamefastnesse and honesty are radically in the inward choise of a man, but significatively in the outward conversation.

7. Hence chastity is chiefly named shamefastnesse, as it doth take away the outward signes of impurity: and it is called comlinesse, as it putteth the outward signes of purity.

8. Unto

8. Unto shamefastnesse, modesty is chiefly referred, and to comelinesse gravity.

9. Modesty is a vertue whereby we containe our selves within the bounds of fleshly desire.

10. Gravity is a vertue whereby the *decorum* of purity is observed.

11. Chastity is virginall, conjugall, or viduall.

12. But this distribution is not of the *Genus* into *Species*, but of the adjunct into his subjects.

13. For chastity is the same in respect of the essence in all, but it admits some accidentall differences, according to the different states of those by whom it is observed.

14. For virginall is that which ought to be kept by a virgin untill she contract mariage. 1. *Cor.* 7. 34.

15. Conjugall is that which ought to be kept in wedlock, *Tit.* 2. 5.

16. Viduall is that which is to be kept by Widowes. 1. *Tim.* 5. 7.

17. Unto conjugall chastity mariage lawfully contracted and observance is referred. *Mat.* 19. 6. 1. *Tim.* 2. 14. *Heb.* 13. 4. 1. *Pet.* 3. 1, 2, 4.

18. For this is the difference between single estate and maried, that though chastity may and ought to be observed in single estate, yet single estate of it selfe maketh nothing to chastity: but wedlock hath both of it own nature a certaine purity in it selfe, as it is an ordinance of God, and also by vertue of that institution, it becomes a meanes, to preserve purity and chastity.

19. Mariage is the individuall conjunction of one man and one woman by lawfull consent, for a mutuall communion of their bodies, and society of life among themselves.

20. It is of one man with one woman, *Genes.* 2. 22. *Malac.* 2. 15. *Mat.* 19. 4, 5. 1. *Cor.* 7. 2. *Levit.* 18. 18.

21. For that perfection of friendship, and mutuall

offices, such as mariage is cannot be had but between one and one.

22. Therefore *Polygamy*, even that which was in use with the ancient Fathers, was alwayes a violation of the Lawes of Mariage, neither was it of old tolerated by God by any other dispensation, then that whereby he is wont to tolerate mens infirmities, and ignorances, and to turne them to God.

23. To a lawfull consent is required first, that the persons to be joyned be fit: Secondly, that the consent it selfe be agreeable to the nature of the thing and the Law of God.

24. That the persons may be fit is required. 1. A just distance of blood, *Levit.* 18.

25. For neerenesse of flesh hinders mariage by reason of a certaine speciall reverence due to our owne flesh, contrary to which is that conjugall familiarity which is signified in that phrase. Doe not uncover her nakednesse. *Levit.* 18.6.7. And following.

26. That distance of degrees, either of kindred or affinity, which is propounded, *Levit.* 18. to be observed, is of common and perpetuall right; for the violation of it was among those abominations, wherewith the *Gentiles* themselves are said to have polluted the Land. *Vers* 37.28.

27. Yet it is not in all things of such essentiall morall right, but it may admit exception, either upon meere necessity urging, as in the beginning of the world, or upon a speciall command of God. *Deut.* 25.5.

28. Spirituall kindred or neerenesse (as they call it) brought in by the Papists between him that baptiseth, or the God-father, and the God-son or God-daughter, as they call them baptised, as an impediment of lawfull matrimony, is an idle, and tyrannicall devise of superstition.

29. Secondly, there is also required in the person that

that is to contract Matrimony, ripenesse of age, 1. Cor. 7.36. Which if it should be wanting, she could not contract other covenants of lesse moment, much lesse this so great a covenant.

30. That this consent be conformable to the nature of the things, there is required aforehand. 1. Consent of parents, if they be as yet in their power, 1. Cor. 7.36, 37, 38.

31. 2. Consent also of the persons contracting ought to proceed from certaine & deliberate counsell, without compulsion or deceit.

32. This conjunction is said to be individuall, because from the nature of the thing it selfe, it hath the same ends with the life of man, Rom. 7.1, 2, 3. 1. Cor. 7.39.

33. They therefore that have concubines, who doe contract between themselves, for a time, doe not marry according to Gods ordinance and allowance, but doe filthily elude it.

34. Neither doth this perpetually depend upon the will only and covenant of the persons contracting: for then by consent of both parts, a covenant so begun may be unlooſed again, as it useth to be between master and servant: but the rule and bond of this covenant is the institution of God, whence also it is in the Scriptures sometime called the covenant of God. Prov. 2.17.

35. This institution of God whereby he establisheth the individuall fellowship of husband and wife, doth respect the good of mankind in a just conservation of it by a certaine education, and hereditary succession of children, which cannot be done without an individuall conjunction of parents.

36. Therefore lawfull marriage cannot be unlooſed before death, without most grievous guilt of him who is the cause of it.

37. No not infidelity or heresie in either part doth

give

give a just cause of separation. 1.*Cor.*7.12,13.

38. But if one party make separation with obstinate pertinacy, the other party in that case is freed. 1.*Cor.* 7.15.

39. This conjunction is for the communication of bodies, because there is in marriage first sought an holy seed. *Malac.* 2.15. And secondarily a remedy against carnall desires which are now since the fall in men, who have not a singular gift of continency, so unbridled, that (unlesse they be helped by this remedy) they doe as it were burne them, that is, make them unfit for pious duties, and make them run headlong to unlawfull and foule mixtures, 1.*Cor.*7.2,9.

40. Hence the body of the husband is said to be in the power of the wife, and the body of the wife in the power of the husband, so that they ought to give due benevolence one to another without defrauding, 1.*Cor.* 7.3,4,5.

41. Hence also the vow of single life, as it takes place among the Papists, is not a vow of chastity, but of diabolicall presumption, a snare of the conscience, and the bond of impurity.

42. Also society of life, and that most intimate, for mutuall comfort and helpe, is among the ends of mariage: for seeing a man must leave his father and mother, and cleave to his wife, *Gen.*3.24. And seeing the woman is said to be made a meet help unto man. *Gen.* 2. 18. This helping society doth not only pertaine to the propogation of mankind: but it must be extented to all the duties of this life.

43. All these are mutuall between the husband and wife, and ought to be observed of equall right, as touching the essence or summe of the matter, yet so as that difference of degree which comes between the husband and the wife (that the husband governe, and the wife obey) be observed in all these things. 1.*Pet.* 3.7. 1.*Cor.*11.7.8.9.10. Eph.5.33.

44. Unto chastity luxury is opposed in a more strict sence, whereby it sets forth an unlawfull use of those things, which pertaine to generation, which in the same sence is called, uncleanesse inordinate affection, and evill concupiscence. *Col.* 3.5. Lasciviousnesse. *Rom.* 13. 13. The disease of concupiscence 1. *Thess* 4.5.

45. Unto Luxury are reckoned all the helping causes, effects, and signes of it as unchast lookes. *Iob* 31.1. *Pro.* 9.13. 2. Pet. 2.14. *Mat.* 5.28. Noddings, Kissings, Embracings. Touchings, Dancing, Showes, Songs, Gestures, and the like. *Gal.* 5.15.

46. Unto the helping causes of Luxury are referred, Gluttony and Drunkennesse. *Rom.* 13. 13. *Ezech.* 16.49. *Prov.* 23.31.33.

47. Unto the effects, and signes of it are referred lasciviousnes, and lacivious habit, *Prov.* 7. 11. And obscene speech. *Eph.* 5.4.

48. The kinds of Luxury are. 1. Scortation, which is the mixture of a single man with a single woman, 1. *Cor.* 6.16. Whether it be *Stuprum*, whordome; which is the deflouring of a woman otherwise honest: or fornication properly so called, which is the mixture with a dishoneſt woman, or a whore. 2. Adultery, when at least one of the persons offending is married or betrothed. 3. Incest, when those are mixed together which are neere in the flesh. 4. Rape, when force is added to Luxury. 5. Mixture against nature.

49. Adultery is most properly and essentially against marriage, the band and covenant whereof it breakes of it own nature; and so is the proper and just cause of a divorce, which is not to be admitted for many other sins, although they be more grievous.

50. A just devorce doth dissolve the band it selfe of mariage.

CHAP-

CHAPTER XX.

Of commutative Iustice.

1. IUstice which respects the outward benefit of our Neighbour by a certaine appropriation is called commutative Iustice, because it is chiefly used in chaingings.

2. This Iustice is a vertue whereby every mans own is given to him in externall commodities.

3. Now that is said to be every mans own, whereof he hath a lawfull dominion.

4. Dominion is a right to dispose perfectly of a matter so far as Lawes permit. *Matth.* 20.15.

5. There be two parts of a perfect dominion, propriety and the use of it. *Luc.* 20.9. & 10. 1 *Cor.*9.7.

6. Now these are sometimes separated, so as the propriety is in one, and the use for a time in the power of another.

7. This Iustice is exercised, in the getting and using.

8. The Iustice of getting depends upon the cause of the dominion.

9. The cause and reason of a dominion is called a title.

10. A just title is a just occupying, an inheritance, a gift, a reward, or a contract.

11. A just occupation is a lawfull taking of things which were belonging to no body before, yet may become some bodies.

12 Those things are said to belong to no body which are not possessed, neither are in any ones dominion.

13. In this sence all things are said to have been com-

common in the beginning of the world, and also after the flood: because they belonged to no man by possession or peculiar dominion, and so were propounded in common to every one that did first take or occupie, whereunto also pertaines, that blessing of God upon man-kind. *Gen.* 1.28. Fill the earth and subdue it, and beare rule over every beast, and over all foules of the Heaven, and over all the beasts that creepe upon the Earth, which is also repeated after the flood; Be fruitfull, increase and fill the Earth.

14. Of the same condition also are now those Islands of the Sea, and parts also of the continent which were never inhabited.

15. Of the same right also are all those things which did once belong to some body, but afterward ceased to belong to any, which are wont to be called things vacant or forsaken.

16. But things that are lost are not to be accounted with these, unlesse there have been due diligence used to find out the true owner: for otherwise although they be not corporally detained from another, yet in right, with will and mind they are possessed.

17. Hence those wares that to lighten the Ship are cast into the Sea, or are by some Shipwrak brought to shore, are not to be accounted for things vacant or forsaken.

18. Unto this occupying is captivity referred, which is an occupying caused by right of war justly undertaken.

19. An inheritance is a succeeding into the goods of another, by vertue of his just will, *Levit.* 25. 45. 46. *Num.* 27. 8. 9. 10. & 11.

20. A gift is a free bestowing of a good thing. 1. *King* 10. 10. & 13.

21. A reward is the recompencing of a worke done.

22. A contract as it pertaines to this place, is a communi-

municating of a good thing upon an agreement binding to it: the forme of which is, I give, that thou mayest give, or I give that thou mayest doe, or I doe that thou mayest doe, or I doe that thou mayest give.

23. Unto possession by contract is to be referred. 1. Buying, when a thing is had upon a certaine price. 2. Letting, when the use of a thing is granted for a certaine reward. 3. Borrowing, when a thing is taken to be rendred freely againe, in the same, generalled *mutuum*: or to be restored in the same speciall, called *commodatum*, to which a pledge or *depositum* may be reckoned.

24. About these matters a lawfull occupation, or course of living, is conversant belonging to all men, except those who enjoy publike offices, of whom we have spoken before at the fift Commandement: for such occupations of life, although they doe from the nature of the thing pertaine to the common good, and ought to be thither directed by men; yet they doe with all belong to the private good of this life in getting, and keeping the goods of this life. *Eph.*4.28. 2.*Thess.*3. 11.12.

25. All are bound who are not exercised in greater offices, and doe not prepare themselves to them, to exercise some such occupation. 1.*Tim.*5.13.*Gen.*3.10. According to that of the Apostle, if any will not labour, let him not eat. 2.*Thess.*3.10.

26. Neither is it enough that one labour, unlesse he labour that which is good. *Eph.*4.28. That is, doe follow that occupation of life, which agrees with the will of God and the profit of men: studying quietnesse and diligence. 1.*Thess.*4.11.12.& 2.*Thess.*3.12 Unto which are opposed slothfulnesse, voluntary beggery, vaine, curious, unclean arts: and an unnecessary care of other mens matters, which is called *Busibodines*.

27. But to what singular kind, of occupation every one

one ought to apply himselfe, that depends partly upon the inward endowments & inclinations which he hath. 1. *Pet.* 4. 10. And partly upon outward circumstances whereby he is caried more to one course of life then to another.

28. But because there is a singular providence of God exercised in directing such matters, therefore every one is rightly said to be assigned to this or that kind of life, as it were by Gods reckning.

29. But although in respect of this divine providence such a speciall occupation of life is wont to be by proportion called by Divines a vocation: yet this is not so to be taken, as if that vulgar men were as well separated by God to their occupations, as a believing man is to live well, or a Minister of the word to fulfill the worke of the Ministery: for neither is there any where in the Scriptures, either any such thing declared, or the title it selfe of vocation, simply and properly given to any vulgar occupation.

30. For the Apostle, 1. *Corinth.* 7. 20. When he makes mention of vocation, doth not set forth any certaine occupation of this life, (for circumcision, and uncircumcision, service and freedome, are not occupations of life or just callings) but he distributes, as it were, the calling of the faithfull, by the subjects, when he shewes that some are called being servants, and some being free, as appeares *Verse* 24. Where he unfolds the variety of calling by that divers state and condition, in which the called are found; neither doth he there command that every one abide in that state in which he was called: for he permits a servant to aspire to freedome, *Verse* 21. But he teacheth that there is no difference of a free man and a servant, in respect of Christ and christian calling, *Verse* 22.

31. In the defect of such possessions poverty consists, and riches in the abundance of them, 1. *Iohn* 3. 1.

32. Riches

32. Riches lawfully gotten, though in their owne nature they be not morall good things, yet they are good gifts of God. *Prov.*22.4.

33. And poverty hath the respect of a punishment or affliction, *Prov.*21.17.

34. Therefore there is no perfection, in casting away or forsaking riches, unlesse the speciall will of God require it. *Act.*20.25.

35. But euangelicall poverty which is spirituall, may consist with great riches, as in *Abraham*, *Iob*, &c.

36. Also propriety and distinction of dominions is the ordinance of God and approved of him. *Prov.*22.2. 2.*Thess.*3.12.

37. In this right of dominion both in getting and using commutative Iustice is exercised, the summe whereof is that we possesse our own, not anothers, and that without the hurt of others.

38. But the foundation of this Iustice is placed in the lawfull keeping of those things we have.

39. Unto this keeping is required parsimony and frugality, *Prov.*21.15.

40. Parsimony is a vertue whereby we make only honest and necessary expences.

41. Frugality is a vertue whereby we order our matters, with profit and benefit.

42. The perfection of this Iustice properly flowing from Charity is in Liberality.

43. Liberality is a vertue whereby we are inclined to communicate our commodity freely to others, by the Will of God. 2.*Cor.*8.14. *Rom.* 12. 13. *Levit.* 25. 35. *Psal.*37.19.

44. Unto liberality pertaines not only a free giving, under which is comprehended the forgiving of a debt: but also free lending. *Luc.* 6. 34. And hospitality, *Rom.* 12.12. 1.*Pet.*4.9.

45. Almes properly so called doth consist in this liberality.

berality, when it is done upon taking pitty on the calamity of our Neighbour.

46. Theft in the larger signification is opposed to a just title of dominion.

47. Theft is an unjust taking away of that which is another mans against the will of the owner. *Eph.*4.28.

48. Taking away comprehends, taking, detaining, and dammifying.

49. A thing is said to be anothers, which is anothers, either in respect of propriety, power, or possession.

40. In divers causes the owner upon right of humanity is supposed to consent, to the bestowing of some part of his goods, although he hath not actually testified his consent, and then the respect of theft ceaseth. *Deut.*23.24.25.

51. But seeing that which is another mans is taken away either secretly or by force: hence there are two kinds of this sin, namely theft specially so called, and Rapine or Robbery. *Exod.*22.1. *Hos.*6.8,9. *Lev.*8.21. 1.*Cor.*6.8,9.

52. Unto theft is referred all fraud which is used in buyings, or sellings, or in any other unlawfull getting.

53. Theft in the common wealth is *Peculatus* when things that belong to the community are taken away, and *Annonæ flagellatio*, when the buying and selling of corne or other things is made deerer then is fit, by monopolies, or the like arts.

54. Unto rapine are referred oppression. *Esay* 3.14. and extortion. *Lev.*3.14. 1.*Sam.*2.12.

55. Unto parsimony and frugality is opposed profusion, which is an immoderate bestowing of those things which we have.

56. Unto liberality is opposed covetousnesse, which is an immoderate keeping of those things which we have, *Prov.*11.24. Or a greedy desire of those things wee have not, 1.*Tim.*6.9.

CHAP.

CHAPTER XXI.

Of telling Truth. *Veracity.*

1. IUstice which doth affect our Neighbour mediatly, is Veracity and contentation. For by that our Neighbour is affected, by meanes of his credit, and by this by meanes of some worke or action of ours belonging to some Commandement going before.

2. Veracity is a vertue, whereby we are inclined to observe truth in giving testimony, *Mat.* 23. 22. *Eph.* 4. 25. *Psal.* 15. 2.

3. Of this telling truth in giving testimony, the ninth precept doth properly handle, and not of those things only or chiefly which pertaine to the fame of our Neighbour; For fame pertaines to that honour, the consideration whereof is had in the first precept: neither is it to be put after riches and the profits of this life, whereof it was handled in the eight Commandement. *Pro.* 22. 1. Neither doth a testimony true or false pertaine to the fame of others only, but also to their possessions, and life it selfe. *Pro.* 30. 14.

4. It is also manifest that the words themselves of this precept doe most directly respect proceeding in judgement, *Numb.* 35. 30. *Deut.* 17. 6. & 19. 15. In which places many other things are handled beside fame, although they ought also to be extended to all publick, politick, and sacred testimonies. 1. *Cor.* 15. 15. *Iohn* 1. 7. 8. 15. 19. 32. 34.

5. Hence actions in places of judgement, have not only approbation, but also direction from this precept; namely that judgements ought alwayes to be grounded on fit testimony, (unlesse there be that evidence of the

the matter which needs to witnesse) or at least strong and violent (as they call them) presumptions, which are equall to testimonies.

6. The words of a testimony must alwayes be used in that sence as they are understood, or are thought to be understood by those to whom the witnesses endeavour to give credence, without equivocation, doubting, or mentall reservation.

7. Truth in a testimony is threefold. 1. When that which is said is conformable to the thing which is in hand. 2. When it is comformable. 3. When tis conformable both to the thing and to the mind.

8. The second truth is that which is most properly looked at in a testimony and in veracity: yet the third is required in those things, a certaine knowledge of which we are either bound or professe to have.

9. This veracity is in a simple assertion, or in a promise.

10. The truth of an assertion is alwayes thus farre necessary that if we affirme any thing, it doe consent with the mind and our judgement.

11. Also sometime an assertion it selfe is necessary when either Iustice or Charity requires it of us.

12. Iustic e requires it in publick judgements of the Iudge, of the plaintife, the defendant, of the witnesse, of the advocate, the notary, and the proctor, and out of judgement when we are bound to beare witnesse by some speciall right.

13. Charity requires this when good comes to our Neighbour by it, without equivalent hurt to our selves or others.

14. Truth of a promise is called fidelity.

15. Fidelity is a vertue, whereby we are inclined to keepe constantly our credit given.

16. This Fidelity is the foundation of civill Iustice, and all agreements, and contracts: for a reciprocall promise is a contract.

17. To

17. To the truth of a testimony is opposed a Lye. *Eph.*4.25.

18. A lie is properly a testimony, whereby one pronounceth otherwise then is in his heart. *Act.*5. Whence is that phrase in Scripture of a double heart, of a man that is a lyer. *Psal* 12.3.

19. But because a thing pronounced, doth not consist only in outward words, but chiefly in their sence; therefore the same words which are true in one sence, in another sence become a lye. *Mat.*26.61.

20. Ironies, fables, jests, repeatings also of false things, and the like are not lies, because they are not testimonies; and they are not testimonies because they are not confirmed by the credit and authority of the speaker.

21. An intention of deceiving, although it doe almost alwayes accompany a false testimony, yet it is not of the essence of it, neither is it necessarily required to a lie; for although one know that he with whom he hath to doe cannot be deceived by his lie; yet if he have an intention in speaking to affirme that which is false, he lyeth no lesse then if he had hope of deceiving.

22. An intention of hurting doth indeed increase the mischiefe of a lie: but it maketh not the nature of it: for if a man out of jesting or a desire to please and be officious, confirme that by his credit which he knowes to be false, it is a lie: pernicious of its own nature, if not others, yet to the author himselfe: as it is in those who are given to flatteries or boastings, or are delighted in confirming monstrous fables or fictions unto others.

23. An intention to speake that which is false, makes a lie, although that which is spoken be most true.

24. The asseveration of a thing incertaine for certaine, is accounted with a lie although we thinke it to be true.

25. Also

25. Also that secrecy whereby one doth not speake the truth when Justice or Charity requires it, doth partake of the nature of a lie.

26. But when neither Iustice nor Charity requires to give testimony, then the truth or part of it may be concealed without sin. *Ier.* 38.27.

27. Among lies, those are more hainous, in which the testimonie is more solemne, as in publick judgements, which are chiefly respected in the words of the ninth precept, in sacred matters, and in the like. *Matth.* 26.59. 1. *Cor.* 15.15.

28. Hence subscriptions, testimonies, or commendatory letters, given against the knowne truth are foule lies.

29. That dissembling which consists in deeds or signes, and not in words, is not properly a lie: unlesse the same either of their own nature, or by some certaine appointment, have the force and use of speech: as, 1. *Sam.* 20.20.21.22. *Mat.* 26.49. Because such deeds and signes that are not verball, have no certaine and determinate signification, so as they can have the force of a testimony.

30. Therefore such dissembling is sometime lawfull, as in warlike stratagems. *Ios.* 8.

31. But it is made unlawfull when in respect of the end or manner, it fights with religion, Iustice or Charity.

32. Unto fidelity is opposed perfidy or unfaithfulnesse.

33. A lie is committed in a promise, if there be not an intention of doing that which is promised, unfaithfulnesse is committed, if there be not an answerable indeavour to performe the same: therefore a lie and unfaithfulnesse, may be joyned together, and they may be also severed.

34. When a testimony toward our Neighbour is con-

confirmed by an oath, then the oath is an adjunct of that testimony: and although it doe in it selfe respect God only, yet in this use it respects our Neighbour also.

35. Therefore perjury in such a testimony is directly and immediatly a sin against reverence due to God: but mediatly it violates also that Iustice which is due to our Neighbour.

36. Asseveration is the manner of a testimony whereby the sincerity of the witnesse, and the certitude of knowledge which he hath of the thing witnessed, is declared: whence also it is not unfitly by some called a protestation, because it produceth a witnessing by explication.

37. Therefore in an asseveration there is not a second contestation comming to the former as there is in an oath: but an illustration of one and the same thing.

38. Neither is there any calling upon God in a mere asseveration, which is essentiall to an oath.

39. Yet an asseveration is not convenient but to the more grave testimonies, for it is as it were a middle degree between a simple testimony and an oath.

40. We must most of all abstaine from those asseverations our common speech, which have some shew of an oath.

CHAPTER XXII.

Of Contentation.

1. COntentation is a vertue, whereby the mind doth rest in that portion that God hath given him. 1. *Tim.* 6.6. *Heb.* 13.5. *Phil.* 4.11.

2. This contentment is commanded in the tenth Com-

Commandement, as appeares by the words themselves, neither is it any way meet that this Commandement be referred to that inward and originall purity of righteousnesse, which is the fountaine of all obedience; for that is not generally commanded in any one Commandement, but in all: neither doth it more pertaine to the second table which is the condition of this precept, then to the first.

3. Yet because of all vertues which are contained in the second table there is none more internall, or more intimate to primitive righteousnesse then contention, and we are as it were lead by the hand from this, to contemplate and seeke that; therefore that purity is not unfitly by occasion of this precept handled here.

4. Unto this contentation is joyned joy for the prosperity of our Neighbour as of our own. *Rom.* 12.15.

5. In that contentment and joy consists the top and perfection of all charity toward our Neighbour. In which respect also contentment is in a certaine manner the perfection of godlinesse and a godly man. 1. Tim. 6.6. For godlinesse is great gaine, μετ' αὐταρκείας, with contentment, or producing the perfection of contentment.

6. Hence it is commanded in the last precept according to that order which proceeds from the more imperfect to the more perfect, and from that which is more known to that which is lesse knowne.

7. For this is a duty most perfect, and most unknowne to us by nature, that whatsoever we conceive or will it be joyned with the good of our Neighbours.

8. Therefore although this of its own nature hath the first place among duties to our Neighbour, as the foundation of all the rest, yet because it is hard in having a being in man corrupted, therefore it is commanded in the last place.

9. Unto Contentation is oppoſed concupiſcence. Rom. 13.9.

10. But by concupiscence is not onderstood the power and faculty of lusting, and desiring which is naturall: nor the act or operation of that naturall faculty which is also naturall and lawfull, neither the whole inclination of our nature which is corrupt, which is not specially condemned in any one precept, but in the whole Law: nor all those chiefe actuall lusts which are inordinate, a great part whereof is contrary to religion and condemned in the first table; nor lastly, all lusts which tend to the hurt of our Neighbour, for those which have a deliberate consent, and purpose of prosecuting joyned with them, are condemned in the severall Commandements: But that desire whereby the mind is first instigated, and tickled, with desire of the good things which are our Neighbours, although it be not yet come into the mind to get them by unlawfull meanes, 1. *Kings* 21. 2. *Marc.* 10. 19.

11. By reason of that affinity, or neere consanguinity which those first motions of injustice have with originall corruption, whence they doe arise, they are wont by many to be as it were confounded with it. But. 1. Originall sin, is as it were an inbred habit, perpetually dwelling in us, having it selfe in respect of the existence alwayes in the same manner, whilest we live here; but these motions are transient actions proceeding from that habit. 2. That sin dwelling in us, is no more originall, then a generall principle of all vitious actions, but those acts, which are condemned in this place are manifestly circumscribed, as having respect only to our neighbour.

12. The Apostle himselfe, *Rom.* 7. doth plainly open this precept by a Synecdoche of the operations of sin, for concupiscence, *Ver.* 7. is the same with the affections of sinners, *Ver.* 5. And with concupiscence effected by sin, *Ver.* 8. And so must necessarily be distinguished from sin dwelling in him. *Ver.* 7.

13. Neither

13. Neither is it any marvaile that the *Pharisees* (of whom *Paul* was one) did not acknowledge the first motions of concupiscence to be sins, seeing the same is yet stiffly denied by their cosen germans, the Papists.

14. They that divide this last precept of concupiscence into two, so as one is of coveting the house, and the other of coveting the wife, with that which followes in this matter. 1. They are forsaken of all reason. 2. They are constrained either to roote out altogether the second precept of the first Table, or to turne it at least into a needlesse appendix of the first, that they may seeme to retaine in some sort the number of ten words, or rather (which is evident in many of us) that observing the force of the second precept, they may with some shew remove it from themselves, and their superstitions, they are constrained to teare in sunder this tenth precept. 3. They cannot certainly designe which is the ninth, and which is the tenth precept, because in the repetition of the Law, *Deut.* 5. 27. Coveting of the wife is put before the coveting of the house. 4. They can declare no distinct injustice, between these covetings, whence also it comes to passe, that they themselves in explaining the decalogue, doe alwayes joyne or rather confound te ninth and tenth precept. 5. The very words of the decalogue, doe expresselly note one precept when they forbid one act. Thou shalt not covet, and one common object whatsoever is thy Neighbours.

15. There is referred to concupiscence as a cause, the inordinate love of our selves, which is called φιλαυτία. 2. *Tim.* 3. 2.

16. This selfe-love is the foundation and originall, in a sort of all sins, not only against our neighbour, but also against God himselfe. 2. *Tim.* 3. 4.

17. This concupiscence is that which is distributed by *Iohn*, into that which is of the flesh, respecting those

things which pertaine to food and luſt, and into that which is of the eyes, reſpecting thoſe things which pertaine to outward delight and profit: and into that which is of the pride of life, reſpecting thoſe things which pertaine to the glory and pompe of this world. 1 *Iohn* 2.16.

18. Unto joy and well-pleaſedneſſe in the proſperity of our Neighbour is oppoſed, envy, or an evill eye. *Mat.*20.15. And ἐπιχαιρεκακία or rejoycing in the hurt of our Neighbour. *Pſal.*17.3.4. *Obad.*12.

19. In this laſt precept that perfection of Iuſtice is commanded, which is in ſome ſort explained throughout the whole ſecond table: as in the firſt precept of the firſt table, all Religion is in a certaine manner commanded, ſo that in the firſt precept of the firſt table is contained that firſt and great Commandement, Thou ſhalt love God with all thy heart: and the ſecond table like to this, thou ſhalt love thy Neighbour as thy ſelfe, is contained in the laſt of the ſecond Table.

20. From this perfection which ſhines forth in any one of theſe precepts it is manifeſt, that a perfect and accurate fulfilling of the Law, is impoſſible even to the faithfull, by that grace which is beſtowed upon them in this life. For ſeeing (as it is well ſaid) the rule and meaſure of our obedience is in affirmatives, Thou ſhalt love with all thy heart: and in negatives, Thou ſhalt not covet, both of which is impoſſible in this life, it doth neceſſarily follow, that none can exactly ſatisfie the Law.

21. In this life we know only in part, 1 *Cor.*13.9. And therefore we act only in part: we have received only the firſt fruits of the ſpirit. *Rom.*8.23. And therefore we cannot exactly obſerve a Law altogether ſpirituall. *Rom.*7.14. We carry about us fleſh that luſteth againſt the ſpirit, *Gal.*5.17. Therefore we cannot obey without concupiſcence, inclining and drawing another

way. Finally we are not perfect, *Phil.3. Verse 12.* We cannot therefore performe perfect obedience: but we have alwayes need to have that petition in the heart, and in the mouth, Forgive us our debts.

22. Yet it is truly and rightly said that the yoke of Christ is easy, and his burden light. *Mat.11.30.* And his Commandements are not grievous. *1. Iohn 5.3.* Because the Law is there considered. 1. As it is observed by the faithfull who delight in it. *Rom.7.22. Psal. 119.14.16.* Not as it ought to be observed; for that observation brings rest unto the soules of the faithfull. *Mat.11.29.* Although imperfection cleaving to them is grievous and troublesome to them. 2. In respect of the spirit, not in respect of the flesh. *Matthew 26.41.* 3. Remission of sin & of all imperfection which cleaves to our indeavours being joyned with it. 4. In comparison of the Letter of the Law which killeth. 5. A comparison also being had of the reward appointed by God to imperfect obedience begun: in which sence even all afflictions are counted light. *2.Cor.4.17.* The easinesse therefore and lightnesse of the Law of God is not in the proportion of it to our strength: but in the grace of our Lord Iesus Christ, and the love of God together with the Communication of the Holy Spirit: which is with all those that love the Law God.

Amen.

FINIS

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